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THE HOLY V

THE HOLY WAR.

THE IRON HILL



J. Stephenson

JOHN BUNYAN.

A
TRUE RELATION
OR
THE HOLY
MADE BY
King Shaddai upon
FOR THE REGAINING
THE METROPOLIS OF
OR. THE LOSING AND TAKING
THE TOWN OF
BY JOHN
AUTHOR OF THE "PILGRIM'S PROGRESS"
ILLUSTRATED BY
THE AUTHOR
EXPLANATORY
PUBLISHED

A
TRUE RELATION
OF
THE HOLY WAR,
MADE BY
King Shaddai upon Diabolus,
FOR THE REGAINING OF
THE METROPOLIS OF THE WORLD;
OR, THE LOSING AND TAKING AGAIN OF
THE TOWN OF MANSOUL.

BY JOHN BUNYAN,
AUTHOR OF THE "PILGRIM'S PROGRESS."

ILLUSTRATED WITH
THE AUTHOR'S OWN REFERENCES,
AND
EXPLANATORY NOTES BY W. MASON, &c.

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EXTRACT

FROM

THE POSTSCRIPT TO THE LIFE OF JOHN BUNYAN,

BY DR. ADAM CLARKE.

“IT may be truly said, that Mr. Bunyan was divinely fitted for extraordinary usefulness. His natural powers were of no common order; as recipients of influence, they qualified him to be either a wide-wasting plague, or a general blessing. While the influence of the strong man armed maintained its ground, Mr. Bunyan served Satan with all his strength: when the grace of Christ triumphed, and it did so finally in him, he served God and his generation with an undivided heart. His works praise him in the gates: his name will live for ever; for very few writers have been so universally read, and so generally useful.

“Had John Bunyan possessed the advantages of a liberal education, and had he not lived in times in which religious intolerance prevailed, he would have occupied a most respectable place among the best writers on ethic, polemic, and experimental divinity

of his day. And, after maturely considering his various works, and the vast accumulation of disadvantages under which he continually laboured in executing them, his genius and piety appear to me in a very high point of respectability; and I feel no difficulty to subscribe to the opinion of Mr. Addison, that had John Bunyan lived in the time of the primitive Fathers, he would have been as great a father as any of them."

ADVERTISEMENT TO THE READER.

SOME say the PILGRIM'S PROGRESS is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother ;
Or that so fond I am of being sire,
I'll father bastards ; or, if need require,
I'll tell a lie in print to get applause :
I scorn it : John such dirt-heap never was
Since God converted him. Let this suffice
To shew why I my Pilgrim patronize.

It came from mine own heart, so to my head,
And thence into my fingers trickled ;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

Manner and matter too were all mine own.
Nor was it unto any mortal known,
Till I had done it. Nor did any then,
By books, by wits, by tongues, or hand or pen
Add five words to it, or write half a line ;
Therefore the whole, and every whit is mine.

Also for this thine eye is now upon,
The matter in this manner came from none
But the same heart, and head, fingers, and pen,
As did the others. Witness all good men ;

For none in all the world, without a lie,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor 'cause I seek of men their commendation;
I do it to keep them from such surmise,
As tempt them will my name to scandalize:
Witness my name, if anagram'd to thee,
The letters make, Nu hony in a B.

JOHN BUNYAN.

ADDRESS TO THE READER.

'Tis strange to me, that they that love to tell
Things done of old, yea, and that do excel
Their equals in Historiology,
Speak not of Mansoul's wars, but let them lie
Dead like old fables, or such worthless things,
That to the reader no advantage brings;
When men, like them, make what they will their own
Till they know this, are to themselves unknown.

Of stories I well know there's divers sorts,
Some foreign, some domestic; and reports
Are thereof made, as fancy leads the writers:
(By books a man may guess at the inditers.)

Some will again of that which never was,
Nor will be, feign (and that without a cause)
Such matter, raise such mountains, tell such things
Of men, of laws, of countries and of kings;
And in their story seem to be so sage,
And with such gravity clothe every page
That though their frontispiece says all is vain,
Yet to their way disciples they obtain.

But, readers, I have somewhat else to do,
Than with vain stories thus to trouble you
What here I say some men do know so well,
They can with tears of joy the story tell.

The town of Mansoul is well known to many
Nor are her troubles doubted of by any

That are acquainted with those histories
That Mansoul and her wars anatomize.

Then lend thine ear to what I do relate
Touching the town of Mansoul, and her state;
How she was lost, took captive, made a slave;
And how against him set, that should her save.
Yea, how by hostile ways she did oppose
Her Lord, and with his enemy did close;
For they are true, he that will them deny,
Must needs the best of records vilify.
For my part, I myself was in the town,
Both when 'twas set up, and when pulling down.
I saw Diabolus in its possession,
And Mansoul also under his oppression.
Yea, I was there when she own'd him for lord,
And to him did submit with one accord.

When Mansoul trampled upon things divine,
And wallowed in filth as doth a swine :
When she betook herself unto her arms,
Fought her Emanuel and despised his charms,
Then I was there, and sorely griev'd to see
Diabolus and Mansoul so agree.

Let no man, then, count me a fable-maker,
Nor make my name or credit a partaker
Of their derision; what is here in view,
Of mine own knowledge I dare say is true.

I saw the Prince's armed men come down
By troops, by thousands to besiege the town;
I saw the captains, heard the trumpets sound,
And how his forces cover'd all the ground :
Yea, how they set themselves in battle 'ray,
I shall remember to my dying day.

I saw the colours waving in the wind,
And they within to mischief how combin'd
To ruin Mansoul, and to take away
Her Primum Mobile without delay.

I saw the mounts cast up against the town,
And how the slings were plac'd to beat it down;
I heard the stones fly whizzing by my ears;
(What's longer kept in mind, than got in fears?)
I heard them fall, and saw what work they made,
And how old Mors did cover with his shade
The face of Mansoul, and I heard her cry,
Woe worth the day, "in dying I shall die!"

I saw the battering-rams, and how they play'd
To beat up Ear-gate: and I was afraid,
Not only Ear-gate, but the very town
Would by these battering-rams be beaten down.

I saw the fights, and heard the captains shout,
And in each battle saw who fac'd about:
I saw who wounded were, and who were slain,
And who, when dead, would come to life again.

I heard the cries of those that wounded were,
(While others fought like men bereft of fear;)
And while the cry, Kill, kill was in mine ears,
The gutters ran not so with blood as tears.

Indeed the captains did not always fight,
But when they would molest us day and night;
They cry, Up, fall on, let us take the town,
Keep us from sleeping, or from lying down.
I was there when the gates were broken ope,
And saw how Mansoul then was stript of hope.
I saw the captains march into the town,
How there they fought, and did their foes cut down.

I heard the Prince bid Boanerges go
Up to the castle, and there seize his foe;
And saw him and his fellows bring him down
In chains of great contempt quite through the town.

I saw Emanuel, when he possest
His town of Mansoul: and how greatly blest
The town, his gallant town of Mansoul was,
When she received his pardon, lov'd his laws.

When the Diabolonians were caught,
When tried, and when to execution brought,
Then I was there: yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her his heart's delight;
I saw him put upon her chains of gold,
And rings and bracelets, goodly to behold.

What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eyes.
I heard the groans, and saw the joy of many;
Tell you of all, I neither will, nor can I;
But by what here I say, you well may see
That Mansoul's matchless wars no fables be.

Mansoul! the desire of both Princes was,
One keep his gain would, t'other gain his loss;
Diabolus would cry, The town is mine;
Emanuel would plead a right divine
Unto his Mansoul; then to blows they go,
And Mansoul cries, "These wars will me undo!"
Mansoul, her wars seemed endless in her eyes,
She's lost by one, becomes another's prize:
And he again that lost her last would swear,
Have her I will, or her in pieces tear.

Mansoul thus was the very seat of war;
Wherefore her troubles greater were by far
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd!
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.

She saw the swords of fighting men made red,
And heard the cries of those with them wounded.
Must not her frights, then, be much more by far
Than they that to such doings strangers are?
Or theirs that hear the beating of a drum,
But need not fly for fear from house and home?

Mansoul not only heard the trumpet sound,
But saw her gallants gasping on the ground ;
Wherefore we must not think that she could rest
With them whose greatest earnest is but jest ;
Or where the blust'ring threat'nings of great wars
Do end in parlies, or in wording jars.

Mansoul her mighty wars they do portend
Her weal, her woe, and that world without end ;
Wherefore she must be more concern'd than they
Whose fears begin and end the self-same day ;
Or where none other harm doth come to him
That is engaged but loss of life and limb ;
As all must needs that now do dwell
In universe, and can this story tell.

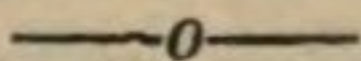
Count me not, then, with them who to amaze
The people, set them on the stars to gaze ;
Insinuating with much confidence
They are the only men that have science
Of some brave creatures ; yea, a world they will
Have in each star, though it be past their skill
To make it manifest unto a man
That reason hath, or tell his fingers can.

But I have too long held thee in the porch,
And kept thee from the sunshine with a torch.
Well, now go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities,
As please the mind will, and will feed the eyes,
With those which of a christian, thou wilt see ;
Nor do thou go to work without my key,
(In mysteries men do often lose their way)
And also turn it right ; if thou would'st know
My riddle, and with my heifer plow ;
It lies there in the window. Fare thee well,
My next may be to ring thy passing bell.

JOHN BUNYAN.

[By way of distinction, the Author's own References are pointed out by those marks generally used for notes, as the asterisk, dagger, double dagger, &c.: those by W. Mason by the alphabet, in Italics.]

THE HOLY WAR.



IN my travels, as I walked through many regions and countries, it was my chance to arrive at that famous continent of Universe. A very large and spacious country it is : it lieth between the two poles, and just amidst the four points of heaven. It is a place well watered, and richly adorned with hills and valleys, bravely situated ; and for the most part, at least where I was, very fruitful ; also well peopled, and a very sweet air.(a)

The people are not all of one complexion, nor yet of one language, mode, or way of religion ; but differ so much, it is said, as do the planets themselves : some are right and some are wrong, even as it happeneth to be in lesser-regions.(b)

(a) The world described as in its present state : wherein, notwithstanding the alteration it incurred by sin, we may still discern the most lively traces of the wisdom, power, and providence of God ; since “ the invisible things of him, from the creation of the world, are clearly seen and understood by the things that are made, even his eternal power and godhead.” Rom. i. 20.

(b) The world, with respect to its inhabitants, is here delineated in the disordered state it was reduced to by the fall of our first parents, who involved all their posterity. Before that fatal event all was harmony, beauty, and united

In this country, as I said, it was my lot to travel ; there travel I did, and that so long, even till I had learned much of their mother-tongue, together with the customs and manners of them among whom I was. And, to speak the truth, I was much delighted to see and hear many things which I saw and heard among them : yea, I had, to be sure, even lived and died a native among them, I was so taken with them and their doings, had not my Master sent for me home to his house, there to do business for him, and to see business done.(c)

Now there is, in this gallant country of UNIVERSE, a fair and delicate town, a corporation called MAN-SOUL ; a town for its building so curious, for its

praise to the beneficent Creator : but sin introduced discord, a comparative deformity, disease, and death, and entailed a curse on the whole creation : thenceforward the mind became depraved, and debilitated in all its faculties, so that the understanding, will, and affections, were not only alienated and estranged from God, but branched out into various species of error and discordancy, in proportion as mankind increased, whose hearts, being thus infected, became utterly blind, and their imaginations vain ; giving themselves up to commit all kinds of abominations with greediness ; which in the early ages provoked God, after much forbearance and long-suffering, to sweep them all off, except one family of eight persons, from the face of the earth, by a deluge of water. Gen. vii. 25.

(c) True it is, that in our natural state, the lust of the flesh, the lust of the eye, and the pride of life, captivate and ensnare the soul ; so that, if the Lord did not work a miraculous change upon us by the quickening power of his Spirit, we could be content to put up with the poor, unsatisfying enjoyments of time and sense which this world affords ; to remain unacquainted with, and regardless of, God and happiness ; and, what is worst of all, (but inevitable, if unrenewed at death,) to become certain heirs of eternal misery in the life to come.

situation so commodious, for its privileges so advantageous (I mean with reference to its original) that I may say of it, as was said before of the continent in which it is placed, *(d)* "There is not its equal under the "whole heaven."*(e)*

As to the situation of this town, it lieth between two worlds : and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one SHADDAI ;**(f)* and he built

(d) Eccl. iii. 11.

(e) The soul of man being immortal, is of inestimable value. It is the breath of God, a particle of the Divine nature ; created at first in righteousness and true holiness, but now dreadfully disfigured and defiled by sin ; very far, (not to say wholly) gone from original righteousness. The soul is all that is intrinsically and super-eminently valuable in the human composition ; for according to the nature, disposition, and bias of it, so is the whole man. The body dies, and moulders to dust ; but the soul lives for ever, and if re-united to God here, will flourish in immortal youth in a better world. The care of that precious deposit (if I may so term it) is therefore of the utmost consequence ; for "what will it profit a man, if he gain the whole world, and lose his own soul ? or what can he give in exchange for his soul ?" Matt. xxvi. 25. O may the promoting its eternal and best interests be our principal object and concern !

* Shaddai means the All-sufficient, or Almighty.

(f) This is a name of God frequently used in the Old Testament. Packhurst derives it from *shadah*, to shed, to pour, and explains it by the *pourer*, the *shedder forth*, i. e. of blessings, both temporal and spiritual. Others derive it from *shad*, to waste, or destroy, as designating the omnipotence and all-sufficiency of God, especially as the deliverer of his people from their enemies. In this sense it was no doubt used by Mr. Bunyan, as the most suitable to the subject of his allegory ; though he might have reference to Gen. xvii. 1., where God says to Abraham, *I am the Almighty God*, (El Shaddai, God all-sufficient,) *walk before me, and be thou perfect.*

it for his own delight.* He made it the mirror and glory of all that he made, even the top-piece, beyond any thing else that he did in that country. Yea, so goodly a town was *Mansoul*, when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sung for joy.(g) And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea all were commanded to acknowledge *Mansoul* for their metropolitan, all were enjoined to do homage to it. Ay, the town itself had positive commission, and power from her King to demand service of all, and also to subdue those that any ways denied it.

* And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. i. 26.

(g) "The morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7. This text is generally thought to refer to the angels celebrating the works of God at the creation. They are called the *morning stars*, because of their excellent lustre and glory; and *sons of God*, because they derive from him the whole of their being, and because they were made partakers of his glorious image. This is probably the reason why they are called gods in the New Testament. We do not know their specific nature; but without doubt they are suitably qualified to contemplate human beings, and to assist their condition. No part of the creation could be more worthily the subject of their joy than that of man. Our author justly tells us, in a subsequent passage, that God made the heart of man for himself to dwell in; add to this the greatness of its own proper powers, and their capability of endless improvement and enjoyment; no wonder then that angels sang at the redemption of man. On the same principle they must be grieved at their sin; to see the image of God effaced, and the favoured subjects of their care acting unworthy of their high and holy calling.

There was reared up in the midst of this town, a most famous and stately place ;* (*h*) for strength, it may be called a castle ; for pleasantness, a paradise ; for largeness, a place so copious as to contain all the world.† This place, The King *Shaddai* intended but for himself alone, and not another with him ;(*i*) partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place *Shaddai* made also a garrison of; but he committed the keeping of it only to the men of the town.

The walls of the town were well built ; yea, so fast and firm were they knit and compacted together, that had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built *Mansoul*, that the walls could never be broken down or hurt, by the most mighty adverse potentates, unless the townsmen gave consent thereto.

This famous town of *Mansoul* had five gates, at which to come out, and at which to go in ; and these

* The heart and condition of man in his original state.

(*h*) Gen. i. 26.

† He hath made every thing beautiful in his time : also he hath set the world in their heart. Eccl. iii. 11.

(*i*) The heart of man in its incorrupt state was ever aspiring towards God in adoration, love, and praise ; extolling and admiring his divine perfections, and the wonders of creation, in his various works. Such a heart also God himself delighted to dwell in. Prov. viii. But, alas ! how is the pure gold become dim ! how is the fine gold changed ! By loving the creature more than the Creator, the heart of man is become deceitful and desperately wicked ; a cage of unclean birds ! Professor, if thy heart be idolatrous, or devoted to the world and thy lusts, thy religion is vain, thou deceivest thine own soul ; for God says to all, “ My son, give me thine heart. Prov. xxiii. 26.

were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced, but by the will and leave of those within. The names of the gates are these : EAR-GATE, EYE-GATE, MOUTH-GATE, NOSE-GATE, and FEEL-GATE.

Other things that were that belonged to the town of *Mansoul*, which if you adjoin to these, will yet give further demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its walls ;(*k*) it had the best, most wholesome, and excellent law that was then extant in the world. There was not a rogue, rascal, or traitorous person then within its walls : they were all true men, and fast joined together : and this, you know, is a great matter. And to all these, it had always, so long as it had the goodness to keep true to *Shaddai* the king, his countenance, his protection, and it was his delight, &c.

Well, upon a time there was one DIABOLUS, (*l*) a mighty giant, made an assault upon the famous town of *Mansoul*, to take it, and make it his own habitation. This giant was one of the Blacks or Negroes,

(*k*) That man, as he came from the hands of God, was endued with power sufficient to enable him to remain happy in the Divine favour, though still liable to fall by the prevalence of temptation, ought to be universally allowed, as being consonant with Scripture, and agreeable to well-informed reason. This sentiment is very elegantly expressed by our poet, Milton, in the angel Raphael's address to Adam :

“God made thee perfect, not immutable :
And good he made thee ; but to persevere,
He left it in thy power : ordain'd thy will
By nature free, not overruled by fate
Inextricable, or strict necessity.”

(*l*) The devil ; a fallen angel, an evil spirit ; Satan, the *adversary* of God and man.

and a most raving prince he was. We will, if you please, first discourse of the original of this *Diabolus*, and then of his taking of this famous town of *Mansoul*.

This *Diabolus*, is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of king *Shaddai*, by whom he was made, and raised to a most high and mighty place, yea, and was put into such principalities as belonged to the best of his territories and dominions. This *Diabolus* was made son of the morning,* and a brave place he had of it: it brought him much glory and gave him much brightness: an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged, as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begin to think with himself, how he might be set up as lord over all, and have the sole power over *Shaddai*.(m) (Now that did

* How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations. Isa. xiv. 12.

(m) Thus we see that pride, envy, and malice, excited rebellion in the angels, and cast them down from heaven: they could not brook the decree issued by sovereign Wisdom, that the Messiah should be King and Lord over all created beings, to the glory of God the Father, see Psalm ii. 6, 7; but each said in their hearts, "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north—I will be like the Most High." Isa. xiv. 13, 14. But their design being no sooner formed than discovered by the all-piercing eye of God, they were immediately punished

the King reserve for his Son, yea, and he had already bestowed it upon him); wherefore he first consults with himself what had best to be done; and then breaks his mind to some others of his companions, to which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted.⁽ⁿ⁾ Now the King and his Son being all and

for their horrid conspiracy with everlasting destruction from his presence, banished from heaven and happiness for ever; and are now reserved in chains of darkness, to receive their full and final doom at the judgment of the great day. 2 Pet. ii. 4. Well had it been for the human race, if the evil had stopped here; but, alas! the same rebellious spirit that shut the angels out of heaven, keeps the bulk of fallen man from it: they will not have *this man* to reign over them. Luke xix. 14. They reject the God-man, Jesus; renounce the salvation of God's own gracious appointment; and, after a life of sin here, flatter themselves with vain, delusive hopes of future happiness, by a blind reliance on the mercy of an absolute God, who to all such will be a consuming fire; while others oppose their own righteousness to, or endeavour to join it with, the righteousness of Christ, for their justification and acceptance at God's righteous bar. All which is the genuine leaven of Arminianism, and leads by a direct road to the pit of misery and ruin: for God will not give his glory to another. Isa. xlviii. 11; neither is there any other name given under heaven, whereby lost sinners can be saved, but that of *Jesus*; and there is salvation in no other. Acts iv. 12.

(n) The rebellious combination of Satan and his apostate confederates, as also their expulsion from heaven, and the banishment they incurred, seem to be clearly pointed out in that passage in Rev. xii. 7-9: "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought, and his angels; and prevailed not, neither was the place found any more in heaven. And the

always eye, could not but discern all passages in his dominions, and he having always a love for his Son, as for himself, could not, at what he saw, but be greatly provoked and offended: wherefore what does he but take them in the very nick, and first trip that they made towards their design, convicts them of the treason, horrid rebellion, and conspiracy that they had devised, and now attempted to put into practice, and casts them altogether out of all place of trust, benefit, honour, and preferment; this done, he banishes them the court, turns them down into horrid pits; never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever and ever.*

Now they being thus cast out of all place of trust, profit and honour, and also knowing that they had lost their Prince's favour for ever being banished his court, and cast down to the horrible pits, you may be sure they would now add to their former pride what malice and rage against *Shaddi*, and against his Son, they could. Wherefore roving† and ranging in much fury from place to place, if perhaps they

great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Sinners, beware, lest by obstinately rejecting Christ, ye fall into the same condemnation; but rather "kiss the Son, lest he be angry, and so ye perish from the right way." Psa. ii. ult.

* And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, unto darkness, unto the judgment of the great day. Jude 6.

† Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour. 1 Pet. v. 8.

might find something that was the King's to revenge themselves on him, by spoiling that; at last they happened into this spacious country of *Universe*, and steered their course towards the town of *Mansoul*: and considered that that town was one of the chief works and delights of King *Shaddai*; what do they, but after counsel taken, make an assault upon that. I say, they knew than *Mansoul* belonged unto *Shaddai*: for they were there when he built and beautified it for himself. (o) So when they had found the place they shouted horribly for joy, and roared on it like as a lion on its prey; saying, Now, we have found the prize, and how to be revenged on king *Shaddai* for what he hath done to us. So they sat down and called a counsel of war; and considered

(o) The chief, if not the sole intention of revelation, is the salvation of mankind. We cannot then be surprised at the silence of Moses upon the creation of angels, or that of the other inspired writers upon a variety of other subjects; but we have no reason to infer from that silence, that the angels did not exist long before the creation of the world; on the contrary we have every reason to conclude, that not only angels, and other immaterial beings, were created many ages before the creation of our globe, but even myriads of stars had been created, and planets revolved in the immensity of space, many ages before the creation of our sun, and the planets that circulate round him. See *Encyclop. Perth.* art. Angel.

The rebel angels, as well as the elect ones, were present at the glorious display of the wisdom and goodness of God in his last best work, the formation of man in the Divine image: for we read, Job xxxviii. 7, that when the work of creation was completed, and that accomplished creature, man, was produced as lord of the lower world, "The morning stars sang together, and all the sons of God shouted for joy." Nor is the soul of man less dear in God's sight than ever: for our Lord tells us, Luke xv. 10, "There is joy in the presence of the angels of God, over one sinner that repenteth."

with themselves, what ways and methods they had best engage in, for the winning to themselves this famous town of *Mansoul*: and these four things were then pronounced to be considered of.

First, Whether they had best all of them to shew themselves in this design to the town of *Mansoul*?

Secondly, Whether they had best to go and sit down against *Mansoul*, in their now ragged and beggarly guise?

Thirdly, Whether they had best shew to *Mansoul* their intentions, and what design they came about; or whether to assault it with words and ways of deceit?

Fourthly, Whether they had not best give out private orders, to some of their companions, to take the advantage, if they see one or more of the principal townsmen, to shoot them; if thereby they shall judge their cause and design will the better be promoted?

It was answered, to the first of these proposals, in the negative; to wit, that it would not be best that all should shew themselves before the town, because the appearance of many of them might alarm and frighten the town; whereas a few, or but one of them, was not so likely to do it. And to cause this advice to take place, it was added further that if *Mansoul* was frightened, or did take the alarm, it is impossible, said *Diabolus* (for he spoke now) that we should take the town: for that none can enter into it without its own consent. (p) Let therefore but a

(p) Satan could gain no advantage over Adam in paradise, without the concurrence of his judgment, and consent of his

few, or but one assault *Mansoul*, and, in my opinion, said *Diabolus*, let me be he. Wherefore to this they all agreed: and then to the second proposal they came, namely,

II. Whether they had best to go and sit down before *Mansoul*, in their now ragged and beggarly guise?

To which it was answered also in the negative. By no means; and that because, though the town of *Mansoul* had been made to know, and to have to do with, before now, things that are visible; they never did as yet see any of their fellow-creatures in so bad and rascally a condition as they: and this was the advice of the fierce *Alecto*.^(q) Then said *Apolion*,^(r) The advice is pertinent; for one of us appearing to them as we are now, must needs both beget

will; but these being weakened and at length overcome, by listening to the temptation, he became an easy prey to his subtle and powerful enemy. Even so it is now: inasmuch as Satan cannot compel men to commit sin, but only tempt them to it: for as the apostle James remarks, chap. i. 4., "Every man is tempted, when he is drawn away of his own lust, and enticed;" the tempter works upon our corrupt nature, which is ever prone to, and susceptible of, evil; for, by reason of that depravity inherent in, and ever cleaving to us, even believers themselves are equally liable with the unregenerate, were it not for the restraining power of Divine grace, to yield to any temptation, as tinder is apt to catch the spark.

^(q) *Alecto*, *Megæra*, and *Tisiphone*, the last of whom is also alluded to in this work, were, according to heathen mythology, the three furies of hell, and the daughters of *Acheron* and *Nox*. They punished the wicked in *Tartarus* with whips made of serpents and lighted torches. They are represented with looks full of terror, their heads covered with snakes instead of hair, and holding serpents and torches in their hands.

^(r) A name given to one of the devils; a *destroyer*.

and multiply such thoughts in them, as will put them into a consternation of spirit, and necessitate them to put themselves upon their guard: and if so, said he, then, as *Diabolus* said but now, it is in vain for us to think of taking the town. Then said that mighty giant *Beelzebub*,^(s) The advice that is already given is safe; for though the men of *Mansoul* have seen such things as we were once, yet hitherto they did never behold such things as we now are. And it is best, in my opinion, to come upon them in such a guise, as is common to, and most familiar among them.^(t) To this when they had consented, the next

(s) Beelzebub signifies the *Lord of flies*, either because the people believed that he drove away and destroyed flies, which very much infested them; or because multitudes of these vermin swarmed about the *blood* of the sacrifices offered to him. He was worshipped first at *Babylon*, but chiefly by the people of *Ekron*. See 2 Kings i. 2. Here is the name of one grand prince of the devils, and next to Satan. See Matt. xii. 24.

(t) We perceive, above, the unanimity that prevailed among those malevolent spirits in conferring about the mode of attack to be made on man; and for that purpose their agreeing to prefer the assumed form of one of the creatures, to such an appearance as might create a suspicion of their hellish intentions. Would to God there was as firm concord and union among Christians, to promote the glory of God, his interest, and their own happiness in the world! and this the rather, as the devils are as full of subtlety and malicious rage now, in their attempts to prevent the good of mankind, and destroy immortal souls, as they were upwards of five thousand years ago: they also well know the believer's weak side, his most predominant appetite, which they stimulate and work upon: it therefore behoves all who belong to Christ, and are not ignorant of Satan's devices, to be sober and vigilant, as well as earnest at the throne of mercy, for grace, wisdom, and the whole armour of God, wherewith to oppose and frustrate all the mischievous attempts of this restless and irreconcilable foe

thing to be considered was, in what shape, hue, or guise, *Diabolus* had best to shew himself, when he went about to make *Mansoul* his own. Then one said one thing, and another the contrary. At last *Lucifer(u)* answered, That, in his opinion, it was best his lordship should assume the body of one of those creatures that they of the town had dominion over : for, quoth he, those are not only familiar to them, but, being under them, they will never imagine that any attempt should by them be made upon the town ; and to blind all, let him assume the body of one of those beasts that *Mansoul* deems to be wiser than any of the rest.* This advice was applauded of all ; so it was determined that the giant *Diabolus,(x)* should assume the dragon ;(y) for that he was, in

to our peace and salvation : so that we may be enabled to withstand in the evil day ; and, having done all, to stand. Eph. vi. 13.

(u) That is, *a bearer of light* ; supposed to have been the first name of this archangel before his fall, because of his excellent light and glory.

* Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. Gen. iii. 1.

(x) *Diabolus* in Greek, signifies *false accuser*, and is a chief name given to the great enemy of souls. Though this name is sometimes applied in Scripture to the principle of evil, it does not follow, that no personal being was ever intended by it. Indeed, the form of speech which applies it to a principle seems to have been derived from the term originally applied to a person. Thus we find that the Scripture speaks of Christ, not only as a particular person, but as a Divine power in holy souls.

(y) By the dragon is meant the serpent. The reason why the devil assumed the form of this animal seems to be intimated in Scripture : "Now the serpent was more subtle than any beast of the field which the Lord God had made."

those days, as familiar with the town of *Mansoul*, as now is the bird with the boy ; for nothing that was in its primitive state was at all amazing to them. They then proceeded to the third thing, which was,

III. Whether they had best shew their inclinations, or the design of their coming to *Mansoul* or no ?

This also was answered in the negative, because of the weight that was in their former reasons, to wit, for that *Mansoul* were a strong people, a strong people in a strong town, whose wall and gates were impregnable (to say nothing of their castles), nor can they by any means be won but by their own consent. Besides, said *Legion*, (z) for he gave answer to this, a discovery of our intentions may make them send to their king for aid ; (a) and if that be done, I know

Gen. iii. 1. It is probable therefore that Eve, knowing the superiority of the serpent in this respect, was not much surprised to hear a creature which she supposed was this animal, speak to her in a language which she perfectly understood.

(z) A military term ; it anciently signified a body of Roman soldiers, consisting, according to some, of about five thousand men. We find this name assumed in the New Testament, by a furious demoniac who issued from the tombs, of whom Jesus asked, saying, "What is thy name ? and he said, Legion ; because many devils were entered into him." See Mark v. 9, and Luke viii. 30.

(a) Craft and dissimulation are here described as destructive weapons in the hand of our grand adversary, in which he placed his chief hopes of success. The danger, weakness, and ruin of our first parents arose, if not from too great confidence in their own strength, yet at least from not suspecting the baneful views of the tempter : therefore Satan accosts them in such a guise as might best cover his design, induce them to turn away their eye from God, and consent to parley with a too potent enemy. May this teach us, who are by nature infinitely weaker than they were, to look to the strong for strength, and apply incessantly to the

what time of the day it will be with us: therefore let us assault them in all pretended fairness, covering our intentions with all manner of lies, flatteries, delusive words; feigning things that will never be, and promising that to them which they shall never find: this is the way to win *Mansoul*, and to make them willingly open their gates to us; yea, and desire us also to come in to them.

And the reason why I think that this project will do, is, because the people of *Mansoul* are now every one simple and innocent; all honest and true: nor do they as yet know what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us; especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this, for it went as current down as doth the water down a deep descent: wherefore they go to consider of the last proposal, which was,

IV. Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen; if they judge that their cause might be promoted thereby?

God of all grace by prayer; which, as we shall find it a source of new strength, so it will be a certain forerunner of victory: "Pray without ceasing," should be the Christian's motto, engraved upon his shield of faith.

This was carried in the affirmative; and the man that was designed by this stratagem to be destroyed, was one *Mr. Resistance*,^(b) otherwise called Captain *Resistance*, and a great man in *Mansoul* this Captain *Resistance* was; and a man that the giant *Diabolus*, and his band, more feared than they feared the whole town of *Mansoul* besides. Now who should be the actor to do the murder? That was the next: and they appointed one *Tisiphone*,^(c) a fury of the lake, to do it.

They thus having ended the council of war, rose up, and assayed to do as they had determined; they marched towards *Mansoul*, but all in a manner invisible; save only one; nor did he approach the

(b) *Obsta principiis*, “Withstand the beginnings,” is a wise maxim among physicians; because it is much easier to nip a disorder in its bud, than to remove it when it has taken root in the constitution. This rule is not less useful in spiritual concerns; had Eve resisted with abhorrence the first suggestions of the tempter, she would undoubtedly have repulsed him, and retained her integrity. In like manner, for our better security, we are exhorted to resist the devil, and he will flee from us. James iv. 7. Satan is a coward, when manfully resisted; but grows bolder, and the tempted soul weaker, by yielding. But a victory cannot be obtained unless we be strong in the Lord, and go forth in the power of his might. Eph. vi. 10. In our own strength, which is perfect weakness, we shall be unequal to the combat; but in the strength of Christ, the captain of our salvation, we shall come off more than conquerors. The Lord give us watchful hearts, and an earnest looking for grace and strength in every time of need, that, being stedfast in the faith, we may be enabled to resist, and escape the snares of the wicked one. 1 Peter v. 9.

(c) Literally, the avenger of murder. In heathen mythology, one of the furies, whose head was said to be covered with snakes instead of hair.

town in his own likeness, but under the shape and in the body of the dragon.

So they drew up and sat down before EAR-GATE : for that was the place of hearing for all without the town, as EYE-GATE was the place of perception. So, as I said, he came up with his train to the gate, and laid his ambuscade for captain *Resistance*, within bowshot of the town. This done, the giant ascended close up to the gate, and called to the town of *Mansoul* for audience. Nor took he any with him but one *Ill-pause*, who was his orator in all difficult matters. Now, as I said, he being come up to the gate (as the manner of those times was,) sounded his trumpet for audience ; at which the chief of the town of *Mansoul*, such as my lord *Innocent*, my lord *Will-be-will*,^(d) my *Lord-mayor*, *Mr. Recorder*,^(e) and captain *Resistance*, came down to the wall to see who

(d) The will. While that remained unshaken, as before observed, the enemy could gain no advantage ; man's will, and God's, were originally one : but are now in a state of opposition and contrariety. However, when grace has rectified the will, and given it a bias unto what is holy, just, and good, it is then in a measure brought into conformity to the will of God ; the Lord having made us willing in the day of his power, Psa. cx. 3 ; and God accepts our imperfect services, when performed in faith, through the prevailing intercession of Christ, if there be first a willing mind. See 2 Cor. viii. 12.

(e) The conscience. It evidently appears, from many places in Scripture, that there is in man a conscience, see Rom. ix. 1. &c., which is as a light or witness for God in the soul : the book of conscience is one of those out of which the ungodly will be judged at the great day. St. Paul, speaking of the heathens, observes, that their conscience bears them witness, either by accusing, or else excusing them. Rom. ii. 15. Sins against that faithful monitor, conscience, will be severely smarted for by the believer.

was there, and what was the matter. And my lord *Will-be-will*, when he looked over, and saw who stood at the gate, demanded what he was, and wherefore he was come, and why he roused the town of *Mansoul* with so unusual a sound?

Diabolus then, as if he had been a lamb, began his oration, and said, ‘Gentlemen of the famous town of *Mansoul*, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage, and what service I can: wherefore that I may be faithful to myself and to you, I have somewhat of concern to impart unto you; wherefore grant me your audience, and hear me patiently. And, first, I will assure you, it is not myself but you, not mine but your advantage, that I seek by what I now do, as will full well be made manifest, by that I have opened my mind to you. For, Gentlemen, I am (to tell you the truth) come to shew you how you may obtain great and ample deliverance from a bondage that unawares to yourselves you are captivated and enslaved under.’ At this the town of *Mansoul* began to prick up its ears. ‘And what is it, pray? what is it?’ thought they. And he said, ‘I have something to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent; but yet; all that he has said to you is neither true, nor yet for your advantage.(f)’

(f) Here our Saviour’s remark was verified, that Satan is a liar, and the father of lies, John viii. 44; for, in the beginning of the temptation, he gives the God of truth the lie, by denying that his threatened punishment on disobe-

1. It is not true ; for that wherewith he hath hitherto awed you, shall not come to pass, though you do the thing he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishment, for doing so small and trivial a thing as eating a little fruit is ! 2. Touching his laws, this I say, further, they are both unreasonable, intricate, and intolerable. Unreasonable, as was hinted before, for that the punishment is not proportioned to the offence : there is a great difference and disproportion betwixt the life and an apple ;(g)

dience would ensue ; and artfully insinuated that the prohibition was only intended to withhold some real good from the soul, as superior knowledge, liberty, &c. ; but our too credulous ancestors were soon fatally convinced, that, by their transgression of the Divine command, all good was lost, and all evil got ; even spiritual, temporal, and eternal death.

(g) This sentiment, which the event proved had proceeded from the father of lies, is still retained in the world as an error, which argues how unwilling the human heart is to submit to the ways of God. But actions are only reckoned according to the principles from which they proceed ; God will only punish the disobedience of the will. All sin is the dereliction of his authority, and consequently the reverse of his nature, as that authority can only require of man what is consistent with the Divine attributes. Thus his authority will justly punish rebellion, and the perfections of his nature will, with equal justice, forbid that a being so opposite to God as that of the depraved rebel, should either claim his protection, or dwell in union with him.

The following is Archbishop King's view of the subject ; he observes : " Man by his natural constitution was mortal, and it was only by the special favour of God, that he was to be preserved from death. Since therefore he had forfeited that favour, he must of course sink into his native mortality. It was not necessary that God should alter his constitution to make him mortal ; there needed no more but taking away the means of immortality, the use of the tree of life, to subject him to death ; and the use of it was no way

yet the one must go for the other, by the law of your *Shaddai*. But it is also intricate, in that he saith, first, you may eat of *all*; and yet, after, forbid the eating of *one*. And then, in the last place, it must needs be intolerable; forasmuch as that fruit which you are forbidden to eat of (if you are forbidden any,) is that, and that alone, which is able by your eating, to minister you a good as yet unknown by you. This is manifest by the very name of the tree, it is called, The Tree of Knowledge of

due to his nature: God, therefore, did him no injustice by depriving him and his posterity of Paradise, and the use of the tree of life, these being matters of favour, and we are entitled to them only on this condition, that our first parents should continue in obedience to God. This withdrawing of God's favour is a great and dreadful punishment, but far from injustice, because it takes nothing from us that was due to our nature." See *Sermon on the Fall of Man*.

The justice of the punishment is confirmed by the very explicit warning of it, which God himself delivered to beings who were furnished with a perfect power of avoiding it, and who seem to have been fully aware that it was a dreadful evil. The author of the French letters to Dr. Kennicott throws some light upon this point.

His words are, "The Lord expressly forbids Adam to eat of the tree of knowledge of good and evil, and says to him, If thou eatest thereof, *mot tamut, dying thou shalt die*, which is a Hebraism, signifying, *thou shalt surely die*. But the woman, in her answer to the insidious question put by the tempter, says, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, *pen temetun*, lest ye *chance* to die. Eve, on the point of yielding to the temptation, endeavours, as we may plainly see, to lessen the force of the terms of the prohibition, by adding the particle *pen*, *ne forte*, and a qualifying *nun*. The devil on the contrary encourages her by an expression which contains two Hebraisms, the repetition of the word, and the energetic letter, *lo mot temetun*, MOST CERTAINLY *ye shall not die*."

Good and Evil: and have you that knowledge as yet? No, no; nor can you conceive how good, how pleasant, and how much to be desired to make one wise, it is so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, O ye inhabitants of the famous town of *Mansoul*, to speak more particularly to yourselves, ye are not a free people, (*h*) ye are kept both in bondage and slavery, and that by a grievous threat, no reason being annexed, but, So I will have it, so it shall be. And is it not grievous to think on, that that very thing you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened, and you shall be as gods. Now since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you

(*h*) This base and false suggestion of Satan,—that the Divine injunction, not to taste the fruit, debarred man of a degree of wisdom essential to his happiness, and laid a restraint on the freedom of his will, injected pride, and a desire of independence into the breast of Eve; whereas, on the contrary, the beneficent Creator, knowing that the transgression of his command could only impart the knowledge that they would thereby become the subjects of sin and misery, graciously warned them by the threatened penalty. The true and nobler freedom and rectitude of the will were totally destroyed as soon as sin had perverted it; it was then free to nothing but evil continually, and ever rebellious against God. Hence we see, and feel too, the dire effects of not implicitly obeying the precept issued by goodness itself, and the dreadful consequences of reasoning with the temptation. Reader, note well, that all the commands and threatenings of God, if duly attended to, will be found, in the end, to be tokens of love and kindness to thy too impatient and unstable soul.

are under this day? You are made underlings, and are wrapt up in inconveniences, as I have well made appear: for what bondage greater than to be kept in blindness? Will not reason tell you, that it is better to have eyes than to be without them? and that to be at liberty is better than to be shut up in a dark and stinking cave?"

And just now, while *Diabolus* was speaking these words to *Mansoul*, *Tisiphone* shot at captain *Resistance*, where he stood on the gate, and mortally wounded him in the head: so that he, to the amazement of the townsmen, and the encouragement of *Diabolus*, fell down dead quite over the wall. Now when captain *Resistance* was dead, (and he was the only man of war in the town) poor *Mansoul* was wholly left naked of courage, nor had he now any heart to resist: but this was as the devil would have it. Then stood forth that *He*, Mr. *Ill-Pause*, that *Diabolus* brought with him, who was his orator, and he addressed himself to speak to the town of *Mansoul*: the tenour of whose speech here follows:

Ill-pause. 'Gentlemen,' quoth he, 'it is my master's happiness, that he has this day a quiet and teachable auditory;(i) and it is hoped by us, that we shall prevail with you not to cast off good advice:

(i) Beware of flattery and hypocrisy; especially of that cunning craftiness of false teachers, whereby they lie in wait to deceive unwary souls, having itching ears. To the sincere, unsuspecting professor, the white devil that endeavours to elate the sinner with a conceit of his own inherent righteousness, and thus fills him with pride and vain confidence, is much more dangerous than the black one, who instigates to lust and profaneness—"Watch, therefore." Matt. xxiv. 42.

my master has a very great love for you ; and although he very well knows that he runs the hazard of the anger of king *Shaddai*, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said ; there is not a word but carries with itself evidence in its bowels ; the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under and by the leave of my lord (and with that he made *Diabolus* a very low congee) : consider his words ; look on the tree, and the promising fruit thereof ; remember also, that yet you know but little, and that this is the way to know more : and if your reason be not conquered to accept of such good counsel, you are not the men I took you to be.' " But when the townsfolks saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise," they did as old *Ill-pause* advised, they took and did eat thereof.

Now this I should have told you before, that even then, when this *Ill-pause* was making his speech to the townsmen, my lord *Innocency* (whether by a shot from the camp of the giant, or from some qualm that suddenly took him, or whether by the stinking breath of that treacherous villain, old *Ill-pause*, for so I am most apt to think) sunk down in the place where he stood, nor could he be brought to life again.^(k) Thus these two brave men died : brave

(k) When disbelief of the truth of God's word took place in the human mind, there was an end of man's innocence

men I call them, for they were the beauty and glory of *Mansoul*, so long as they lived therein: nor did there now remain any more a noble spirit in *Mansoul*; they all fell down and yielded obedience to *Diabolus*, and became his slaves and vassals, as you shall hear.

Now these being dead, what do the rest of the townsfolk, but as men that had found a fool's paradise, they presently, as afore was hinted, fell to prove the truth of the giant's words: and first, they did as *Ill-pause* had taught them, they looked, they considered, they were taken with the forbidden fruit, "they took thereof and did eat;" and having eaten, they became immediately drunken therewith; so they opened the gates, both EAR-GATE, and EYE-GATE, and let in *Diabolus*, with all his bands, quite forgetting their good *Shaddai*, his law, and the judgments that he had annexed with solemn threatenings to the breach thereof.(1)

and righteousness for ever; guilt and condemnation supervened, with their attendant sin, which entered like an irresistible torrent. The understanding and judgment became immediately darkened and depraved; wrong principles produced corrupt practices, and defiled the whole mass. Christian, take heed of disbelieving the oracles of truth; rest your whole soul upon their veracity, attend diligently to them, pray over them, and fail not to implore the grace of the Holy Spirit to enlighten your mind, that you may rightly understand the Scriptures, which are able to make you wise unto salvation, through faith, which is in Christ Jesus. 2 Tim. iii. 15.

(1) Thus man by transgression fell, from being the servant and favourite of the ever-blessed God, into the slavery and bondage of the devil and his lusts. Thus we read, James i. 5, that, "when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." By one

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could ; and finding, by this time, the affections of the people warmly inclining to him, he thinking it was best striking while the iron was hot, made this further deceivable speech unto them, saying, ‘ Alas, my poor *Mansoul* ! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty ; but alas ! alas ! poor *Mansoul*, thou wantest now one to defend thee ; for assure thyself, when *Shaddai* shall hear what is done, he will come ; for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do ? Wilt thou, after enlargement, suffer thy privileges to be invaded and taken away ? or what wilt thou resolve with thyself.’ Then they all with one consent said o this bramble : ‘ Do thou reign over us.’ So he accepted the motion, and became the king of the town of *Mansoul*. This being done, the next thing was to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes (it was that which *Shaddai* built in

sin death entered into the world, with all its train of complicated miseries and woes :—

“ Earth felt the wound ; and nature, from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.”—MILTON.

Since Adam sinned as a public person, temporal and eternal ruin were entailed on himself and his descendants ; the corrupt root infected every part of the tree ; the whole man became earthly, sensual, and devilish ; and having degenerated into a state of opposition and enmity to God, “ the thoughts and imaginations of his heart were only evil continually. Gen. v. 50.

Mansoul, for his own delight and pleasure): this was now become a den and hold for the giant *Diabolus*. Now having got possession of this stately palace or castle, what doth he, but make it a garrison for himself, and strengthens and fortifies it with all sorts of provisions against the king *Shaddai*, or those that should endeavour the regaining of it to him and his obedience again.

This done, but not thinking himself yet secure enough, in the next place he bethinks himself of new modelling the town: (*m*) and so he does, setting up one, and putting down another at pleasure. Wherefore my lord mayor, whose name was my lord *Understanding*, and Mr. Recorder, whose name was Mr. *Conscience*, these he put out of place and power.

(*m*) God's image of holiness being obliterated, Satan, with all his horrid crew of lusts and vile affections, gained admittance; the understanding was perverted, and the affections estranged; the dreadful result was—

—————“Foul distrust and breach
Disloyal, on the part of man; revolt,
And disobedience: on the part of Heaven,
(Now alienated,) distance and distaste,
Anger and just rebuke, and judgment giv'n,
That brought into this world a world of woe;
Sin, and her shadow death; and misery,
Death's harbinger.”—MILTON

May the consideration of the awful effects of sin lead thee and me, reader, to the blood of Jesus continually for the atonement of it; and to the throne of grace for power against it, that it may appear exceeding sinful! being most loathsome in the sight of God, and destructive of man's happiness. Sin expelled the angels from heaven, man from paradise; and, if unatoned for, through hardness of heart, and impenitence, and unbelief, will shut up both soul and body in the prison of hell for evermore. The Lord enable us to abhor the least appearance of evil, and to cleave unto that which is good!

As for my lord mayor, though he was an understanding man, and one too that had complied with the rest of the town of *Mansoul* in admitting the giant into the town, yet *Diabolus* thought not fit to let him abide in his former lustre and glory, because he was a seeing man,* wherefore he had darkened him not only by taking from him his office and power, but by building of a high and strong tower just between the sun's reflection and the windows of my lord's palace; by which means the house, and the whole of his habitation, was made as dark as darkness itself: and thus being alienated from the light, he became as one that was born blind.† To his house my lord was confined, as to a prison; nor might he upon his parole, go further than within his own bounds. And now had he had a heart to do good for *Mansoul*, what could he do for it, or wherein could he be profitable to her? So then as long as *Mansoul* was under the power and government of *Diabolus* (and so long it was under him, as it was obedient to him; which was even until by a war it was rescued out of his hand); so long my lord mayor was rather an impediment in,

* For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 4, 5.

† Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. Eph. iv. 18, 19.

than an advantage to, the famous town of *Mansoul*.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his king, and also a man of courage and faithfulness to speak truth on every occasion; and he had a tongue as bravely hung, as he had a head filled with judgment. Now this man, *Diabolus* could by no means abide, because, though he gave his consent to his coming into the town, yet he could not by all wiles, trials, stratagems, and devices that he could use, make him his own. True he was much degenerated from his former king, and also much pleased with the giant's service, and many of his laws. But this would not do, forasmuch as he was not wholly his; he would now and then think upon *Shaddai*, and have a dread of his law upon him, and then he would speak against *Diabolus* with a voice as great, as when a lion roareth :⁽ⁿ⁾ yea, and would also at certain times,

(n) The grand reason why such multitudes live and die in their sins and perish everlastingly is, because they stifle the friendly checks and warnings of conscience, which, if encouraged, might, through Divine grace, point the way to self-knowledge, and an interest in the Redeemer: but, alas! poor, blind, obstinate sinners, by mistaking the benevolent end intended by this inward consciousness of good and evil, endeavour, by vain pleasures, to suppress all such thoughts as might lead them to the momentous duty of consideration; till, by continuance in sin, their consciences are seared as with a hot iron. 1 Tim. iv. 6. But "this is the condemnation," saith the Lord, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Such would do well now to listen to the voice of conscience, as the poet advises:—

—————"O give it leave to speak :
For it will speak ere long! O hear it now,
While useful its advice, its accent mild."—YOUNG.

when his fits were upon him (for you must know, that sometimes he had terrible fits), make the whole town of *Mansoul* shake with his voice; and therefore the new king of *Mansoul* could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of *Mansoul*, because, as I said his words did shake the whole town; and they were like rattling of thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doeth he do, but studies all that he could to debauch the old gentleman, and by debauchery, to stupify his mind, and more harden his heart in the ways of vanity. And as he attempted so he accomplished his design; he debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, and so by consequence defiled, but was almost (at last, I say) past all conscience of sin. And this was the farthest *Diabolus* could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, If he be himself, why doth he not do thus always? But, quoth he, all mad folk have their fits, and in them raving language; so hath this old and doating gentleman. Thus by one means or other he quickly got *Mansoul* to slight, neglect and despise whatever Mr. Recorder could say. For, besides what you have already heard, *Diabolus* had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirm-

ed.(o) And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for king *Shaddai*, but always by force and constraint. Besides, he would at one time be hot against that about which at another he would hold his peace, so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of *Mansoul* was in her career after vanity, and in her dance after the giant's pipe.

Wherefore sometimes, when *Mansoul* did use to be frightened with the thundering voice of the Recorder that was, and when they did tell *Diabolus* of it, he would answer, that what the old gentleman said, was neither out of love to him, nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might have no argument unurged that might tend to make them secure, he said, and said it often, Oh *Mansoul*! consider, that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear, nothing of *Shaddai* himself (when, liar and deceiver

(o) Though many unregenerate persons, through a natural tenderness of disposition, may make a fair show in the flesh, and like Herod may hear the word gladly, and also do many good works in consequence thereof; yet, having no root in themselves, nor the fear of God in their hearts, they frequently bring a scandal upon religion by their evil practices at other times, and cause the good way of the Lord to be blasphemed. To all such I would say, with the apostle, 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

that he was, every outcry of Mr. Recorder against the sin of *Mansoul* was the voice of *God* in him to them). But he goes on, and says, You see that he values not the loss nor rebellion of the town of *Mansoul*; nor will he trouble himself with calling his town to a reckoning, for their giving themselves to me. He knows, that though ye were his, now you are lawfully mine; so leaving us to one another, he hath now shaken hands of us.

Moreover, O *Mansoul*! quoth he, consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed.^(p) Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me: whereas I found you a penn'd up people, I have not laid any restraint upon you: you have no law, statute, or judgment of mine to fright you: I call none of you to account for your doings except the madman, you

(p) A delight in sin, and an enmity to God and holiness, are the wretched inheritance of all unconverted persons; who prefer sinful, fleeting pleasures, to solid joys, a phantom of happiness to the fountain of life: notwithstanding these vain pursuits, death and judgment are at the door, through fear of which they are all their life-time subject to bondage, Heb. ii. 15. O that Christ, the only effectual deliverer from evil, would shew poor sinners the path of life, and break their rocky hearts by his word and Spirit, that the waters of repentance may flow forth to the praise and glory of his grace!

know who I mean: I have granted you to live, each man like a prince in his own palace, even with as little controul from me as I have from you.

And thus would *Diabolus* hush up and quiet the town of *Mansoul*, when the Recorder that was, did at times molest them; yea, and with such cursed orations as these would set the whole town in a rage and fury against the old gentleman; yea, the rascally crew at some times would be for destroying him. They have often wished, in my hearing, that he had lived a thousand miles off from them: his company, his words, yea, the very sight of him, and especially when they remembered how in old times he did use to threaten and condemn them (for all he was now so debauched), did terrify and afflict them sore.

But all their wishes were vain; for I don't know how, unless by the power of *Shaddai*, and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard by a strong hold of the town; moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such floods as would drown all round about him.

But to leave Mr. Recorder, and to come to my lord *Will-be-will*, another of the famous town of *Mansoul*. This *Will-be-will* was a high born in *Mansoul*, and was as much, if not more a freeholder, than many of them were: besides if I remember my tale aright, he had some privileges peculiar to himself in the famous town of *Mansoul*. Now,

together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what (but sure it was through pride of something), he scorns now to be a slave in *Mansoul*; (q) and therefore resolves to bear office under *Diabolus*, that he might (such a one as he was) be a petty ruler and governor in *Mansoul*; and (headstrong man that he was) thus he began betimes: for this man, when *Diabolus* did make his oration at *Ear-gate*, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for opening the gate, and letting him into the town. wherefore *Diabolus* had a kindness for him, and for that reason designed him for a place; and perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter which lay in his breast; but there needed not much persuasion in the case; for as at first he was willing that *Diabolus* should be let into the town, so now he was as willing to serve him

(q) All wickedness among men arises from the rebellion of the will against God's righteous word and way. Man lost every good by following his own will: he must, in order to regain it, deny himself. Our will is naturally sinful, corrupt, perverse. The adorable Jesus, for our sakes, came not to do his own will, John vi. 38, though he knew no sin. May the same mind be in us! that so we may be disposed, by Divine grace, to do and suffer the whole will of God; and "no longer live in the flesh to the lusts of men, but to the will of God." 1 Pet. iv. 2.

there. When the tyrant, therefore, perceived the willingness of my lord to serve him, and that his mind stood bending that way, he forthwith made him captain of the castle, (*r*) governor of the wall, and keeper of the gates of *Mansoul*: yea, there was a clause in his commission, that nothing without him should be done, in all the town of *Mansoul*: so that now, next to *Diabolus* himself, who but my lord *Will-be-will* in all the town of *Mansoul*! nor could any thing be now done, but at his will and pleasure, throughout the town of *Mansoul*,* he had also one *Mr. Mind* (*s*) for his clerk; a man to speak on every way like his master; for he and his lord were in principle one, and in practice not far asunder.† And now was *Mansoul* brought under to purpose,

(*r*) By this, and the two following places, we are to understand, the heart, the flesh, and the senses.

* “Because the carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. viii. 7.

(*s*) The mind, *i. e.* the judgment, whereby we distinguish between good and evil, lawful and unlawful; 2 Cor. iii. 14, Tit. i. 5; it is the source of ideas, sensation, and recollection: it is also that faculty which acts in subordination to the will, and determines on the mode of conduct to be pursued. This arbitrary principle is impatient of controul, and may not improperly be termed the eye of the soul, as it respects the intention; hence our Lord says, Matt. vi. 12, “If thine eye be single, (*q. d.*, thy intention be upright and sincere,) thy whole body shall be full of light.” “To be carnally minded in death.” Rom. viii. 6.

† “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph. ii. 2, 3.

and made to fulfil the lusts of the will and of the mind.

But it will not be out of my thoughts, what a desperate one this *Will-be-will* was, when power was put into his hand. First he flatly denied that he owed any suit or service to his former prince and liege lord. This done, in the next place he took an oath, swore fidelity to his great master *Diabolus*, and then being stated and settled in this place, office, advancement, and preferment. Oh you cannot think, unless you had seen it, the strange work that this workman made in the town of *Mansoul*.

First, he maligned Mr. Recorder to death; he would neither endure to see him, nor hear the words of his mouth: he would shut his eyes when he saw him, and stop his ears when he heard him speak. Also he could not endure that so much as a fragment of *Shaddai* should be any where seen in the town. For example, his clerk *Mr. Mind*, had some old rent and torn parchment of the law of good *Shaddai* in his house: but when *Will-be-will* saw them he cast them behind his back.*^(t) True, Mr. Recorder had

* “Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations.” Nehem. ix. 26.

^(t) Unconverted men have a rooted antipathy to the Scriptures; they come not to the light, lest their deeds should be reproved, John iii. 20; and though there may be perceived, in the minds and consciences of such people, some faint traces of the law of God, yet, through the corruption and depravity of the will, their conceptions of Divine things are erroneous and unscriptural; they call good evil, and evil good. Till the Lord the Spirit rectify the will and affections, ungodly sinners desire not the knowledge of God, and reject his will with contempt.

some of the laws in his study ; but my lord could by no means come at them : he also thought and said, the windows of my old lord mayor's house were always too light for the profit of the town of *Mansoul*. The light of a candle he could not endure. Now nothing at all pleased *Will-be-will*, but what pleased *Diabolus* his lord.

There was no other like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king *Diabolus*. He would range throughout all the streets of *Mansoul*, to cry up his illustrious lord ; and would make himself even as an abject, among the base and rascally crew to cry up his valiant prince. And I say, when and wheresoever he found those vassals, he would even make himself as one of them. In all ill courses, he would act without bidding, and do mischief without commandment.

The lord *Will-be-will* also had a deputy under him, and his name was *Mr. Affection* : one that was also greatly debauched in his principles, and answered thereto in his life,* he was only given to the flesh, and therefore they call him *Vile Affection*. Now there was he, and *Carnal-lust*, the daughter of *Mr. Mind* (like to like, quoth the devil to the collier), that fell in love and made a match, and were married ; and, as I take it, they had several children, as *Impudence*, *Black-mouth*, and *Hate-reproof*. These three were black boys : and besides these three, they had three daughters, as *Scorn-truth*,

* "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen." Rom. i. 25.

Slight-God, and the name of the youngest was *Revenge*; (u) these were all married in the town, and also begot and yielded many bad brats, too many to be inserted. But to pass by this.

When the giant had thus ingarrisoned himself in the town of *Mansoul*, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the market place of *Mansoul*, and also upon the gates of the castle, an image of the blessed king *Shaddai*: this image was so exactly engraven (and it was engraven in gold) that it did the most resemble *Shaddai* himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was basely done by the hand of *Mr. No-truth*. Now you must know, that as *Diabolus* had commanded, and that by the hand of *Mr. No-truth*, the image of *Shaddai* was defaced; he likewise gave order that the same *Mr. No-truth* should set up in its stead the horrid and formidable image of *Diabolus*, to the great contempt of the former King, and debasing his town of *Mansoul*.

Moreover, *Diabolus* made havoc of all remains of the laws and statutes of *Shaddai*, that could be found

(u) A goodly progeny! but the genuine fruit of sin, which is of an impudent, scornful, and revengeful nature, and has made the soul an avowed enemy to justice, mercy, and truth. The intent of the Gospel is, to destroy the works of Satan in the soul, and erect on their ruins a kingdom of righteousness, peace, and joy. This is the sole work of Christ, by his Spirit when he becomes our prophet to instruct and direct, our priest to atone for and pardon our sins, and our King to rule in our souls, the Lord of every motion there! Even so, come, Lord Jesus.

in the town of *Mansoul*; to wit, such as contained either doctrines or morals, with all civil and natural documents: also relative duties he sought to extinguish. (x) To be short there was nothing of the remains of good in *Mansoul*, which he and *Will-be-will* sought not to destroy: for their design was, to turn *Mansoul* into a brute, and to make it like to the sensual sow, by the hand of *Mr. No-truth*.

When he had destroyed what law and good orders he could, then further to effect his design, namely, to alienate *Mansoul* from *Shaddai* her king, he commands, and they set up his own vain edicts, statutes, and commandments, in all places of resort or concourse in *Mansoul*, to wit, such as gave liberty to “the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of *Shaddai*, but of the world.”* He encouraged, countenanced, and promoted, lasciviousness and all ungodliness there. Yea, much more did *Diabolus* to encourage wickedness in the town of *Mansoul*; he promised them peace, content, joy, and bliss, in doing his commands, and

(x) When Satan has obtained full possession of the heart, he gradually draws it off from the observance of those duties we owe to God and man, as reasonable creatures; such as ordinances, public and private prayer, obedience and affection to parents and relatives; and also from that important duty essential to the welfare of our immortal spirits, self-examination. These being neglected, the sinner becomes at length, by evil courses, “to every good work reprobate.” Tit. i. 16. May the Lord stir us up to use the means of grace, that we may not thus make shipwreck of faith and a good conscience!

* “For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the father, but is of the world.” 1 John ii. 16.

that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear of what is done beyond their knowledge, afar off in other countries. (y)

Now *Mansoul* being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein, but that which tended to set up him.

But now he, having disabled the lord mayor and Mr. Recorder from bearing any office in *Mansoul*, and seeing that the town, before he came to it, was the most ancient of corporations in the world, and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury; therefore, I say, (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things,) he did chuse for them a lord mayor and a recorder to himself; and such as contented them to the heart, and such also as pleased him wondrous well.

The name of the mayor that was of *Diabolus's* making, was the lord *Lustings*. A man that had neither eyes nor ears; all that he did, whether as a man or an officer, he did it naturally as doth the

(y) Mere speculative knowledge is hurtful, and often destructive to many souls. Be it remembered that man lost happiness by aspiring to know beyond the bounds of his duty. Self-knowledge, *i. e.* a due sense of our wretchedness and wants, is a blessed means, through grace, of regaining a happier paradise than we lost: since it leads to the Saviour, who is the fulness of every desirable blessing. Hence the most profitable science is, "to know the only true God, and Jesus Christ whom he hath sent: this is eternal life." John xvii. 3. May we so run, as to obtain the glorious prize!

beast; (z) and that which made him yet more ignoble, though not to *Mansoul*, yet to them that beheld, and were grieved for its ruin, was that he could never savour good, but evil.

The recorder was one whose name was *Forget-good*, and a very sorry fellow he was; he could remember nothing but mischief, and to do it with delight. (a) He was naturally prone to do things that are hurtful; even hurtful to the town of *Mansoul*, and to all the dwellers there. These two, therefore, by their power and practice, examples, and smiles upon evil, did much more mischief, and settled the common people in hurtful ways; for who doth not perceive, that when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are. (b)

(z) A shocking but true picture of every man by the fall! —a compound of devilish and beastly lusts and appetites. If we look around, we may see that irregular aims and desires deluge the world. Most men have no higher object or pursuit than the narrow limits of this vain, perishing world, and are therefore led captive by Satan at his will. Thus it will be till sovereign grace effects a change: for at that happy period, a new world arises in the regenerate soul. But they who live and die slaves to their lusts and passions must perish everlastingly; so Scripture and reason evince. “If ye live after the flesh, ye shall die.” Rom. vii. 13.

(a) Ever since the fall, the memory is become so depraved, that it naturally retains evil, but lets slip that which is good; and the imagination is more apt to be taken with the former, than with the latter: be it therefore our daily prayer for a sanctified memory to retain Divine things, and that we may grow up in the knowledge, belief, and love of the truth.

(b) Attend to the following friendly cautions and admonitions: “Evil communications corrupt good manners.” 1 Cor. xv. 33. “Abstain from all appearance of evil.” 1

Besides these, *Diabolus* made several burgesses and aldermen in *Mansoul*; such as out of whom the town, when it needed, might chuse them officers, governors, and magistrates; and these are the names of the chief of them: *Mr. Incredulity*, *Mr. Haughty*, *Mr. Swearing*, *Mr. Whoring*, *Mr. Hard-heart*, *Mr. Pitiless*, *Mr. Fury*, *Mr. No-truth*, *Mr. Stand-to-lies*, *Mr. False-peace*, *Mr. Drunkenness*, *Mr. Cheating*, *Mr. Atheism*; thirteen in all. *Mr. Incredulity* (c) is the eldest, and *Mr. Atheism* the youngest of the company.

There was also an election of common-councilmen, and others: as bailiff, sergeants, constables, &c. but all of them, like those afore-named, being either fa-

Thess. v. 22. "Watch and pray, that ye enter not into temptation." Matt. xxvi. 41. "Ever keep a good watch over the thoughts of your heart, which our Lord tells us is the resource of every abomination." "Our thoughts are heard in heav'n."—YOUNG.

"Christ purged his temple: so must thou thy heart.

All sinful thoughts are thieves together met,

To cozen thee."

HERBERT.

(c) The author might have properly styled Incredulity the father of the others. Unbelief is operative as well as faith; indeed, not to believe the truth is, on the other hand, to believe a lie. Why are men lovers of the world more than lovers of God? Is it not because they really *believe* that the world can make them happier than God? This principle of explanation is universally applicable, and of the utmost importance in the self-examination of all who desire to be saved. Every sin is an act of unbelief: it is however strange, that notwithstanding our frequent convictions, from experience, that we have believed a lie, the habit of unbelief should grow. The fact is, sin depraves the understanding, the affections, and the will. Let us dread, detest, and oppose, this greatest of all sins, *unbelief*, lest even its extreme consequence should at last take place in us, namely, *atheism*.

thers, brothers, cousins, or nephews, to them, whose names, for brevity sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strong holds in the town; and he built three that seemed to be impregnable. The first he called the hold of *Defiance*, because it was made to command the whole town, and to keep it from the knowledge of its ancient king. The second he called *Midnight-hold*, because it was built on purpose to keep *Mansoul* from the true knowledge of itself. The third was called *Sweet-sin-hold*, because by that he fortified *Mansoul* against all desires of good. The first of these holds stood close by EYE-GATE, that the light might as much as possible be darkened there. The second was built hard by the old castle, to the end that that might be made more blind, if possible. And the third stood in the market-place.(d)

He that *Diabolus* made governor over the first of these, was one *Spite-God*, a most blasphemous wretch. He came with the whole rabble of them that came against *Mansoul* at first, and was himself one of themselves. He that was made governor of *Midnight-hold* was one *Love-no-light*, he was also one of them that came first against the town. And he that was made the governor of the hold called

(d) Thus Satan fixes his empire in the soul: 1, by means of its enmity and averseness to Divine instructions: 2, by the blindness of the understanding and perverseness of the will, whereby the knowledge of its lamentable state, and of God, are concealed; and, 3, by a habit and delight in sin, rolling it as a sweet morsel under the tongue; all which, if grace prevent not, drown men in destruction and perdition.

Sweet-sin-hold, was one whose name was *Love-flesh*; he was also a very lewd fellow, but not of that country from whence the others are bound. This fellow could find more sweetness when he was sucking a lust, than he did in the Paradise of God.(e)

And now *Diabolus* thought himself safe; he had taken *Mansoul*; he had ingarrisoned himself therein; he had put down the old officers, and set up new ones; he had defaced the image of *Shaddai*, and had set up his own; he had spoiled the old law books, and had promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built his new holds, and had manned them for himself. And all this he did to make himself secure, in case the good *Shaddai* or his Son, should come to make an incursion upon them.

Now you may well think, that, long before this time, word by some or other could not but be carried to the good king *Shaddai*, how his *Mansoul* on the continent of *Universe*, was lost; and that the giant *Diabolus*, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself, and that to a very circumstance.(f)

(e) The language of the depraved sensualist's heart is: "Depart from me, O God! I desire not the knowledge of thy ways; let others take Christ and heaven; pleasures and hell shall be my portion." "Evil, be thou my good."—MILTON.

(f) God foresaw and foreknew the fall, and its fatal consequences;

—————"For what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient?" MILT. PAR. LOST.

But, eternal praises to redeeming love! a remedy was from

At first how *Diabolus* came upon *Mansoul* (they being a simple people and innocent) with craft, subtlety, lies, and guile: Item, That he had treacherously slain their right noble and valiant captain, the captain *Resistance*, as he stood upon the gate with the rest of the townsmen: Item, How my brave lord *Innocent* fell down dead (with grief some say: or with being poisoned with the stinking breath of one *Ill-pause*, as say others) at the hearing of his just Lord and rightful prince *Shaddai* so abused by the mouth of so filthy a *Diabolonian* as that varlet *Ill-pause*, was. The messenger further told, that after this *Ill-pause* had made a short oration to the townsmen in behalf of *Diabolus* his master, the simple town, believing to be true what was said, with one consent did open *Ear-gate*, the chief gate of the corporation, and did let him with his crew into the possession of the famous town of *Mansoul*. He further shewed how *Diabolus* had served the lord mayor, and Mr. Recorder; to wit, that he had put them from all place of power and trust. Item, He shewed also, that my lord *Will-be-will* was turned a very rebel and runnagate, and that so was one *Mr. Mind*, his clerk; and that they two did range and revel it all the town over, and teach the wicked ones their ways. He said moreover, that this *Will-be-will* was put into great trust, and particularly that *Diabolus* had put into *Will-be-will's* hand all the strong places

everlasting provided in Christ Jesus, for repairing the breach sin had made; whereby God's darling attribute, mercy, might be for ever glorified in his creature's salvation, reinstatement in the Divine favour, and delivery from all evil.

in *Mansoul*; and that *Mr. Affection* was made my lord *Will-be-will's* deputy, in his most rebellious affairs. Yea, said the messenger, this monster, lord *Will-be-will*, has openly disavowed the king *Shaddai*, and hath given his faith and plighted troth to *Diabolus*.

Also, said the messenger, besides this, the new king, or rather rebellious tyrant, over the once famous, but now perishing town of *Mansoul*, has set up a lord mayor and recorder of his own. For mayor, he has set up one *Mr. Lustings*; and for recorder, *Mr. Forget-good*; two of the vilest of all the town of *Mansoul*. This faithful messenger also proceeded, and told what a sort of new burgesses *Diabolus* had made; also that he had built several strong forts, towers, and strong-holds in *Mansoul*. He told too, the which I had almost forgot, how *Diabolus* had put the town of *Mansoul* into arms, (g) the better to capacitate them on his behalf to make resistance against *Shaddai* their king, should he come to reduce them to their former obedience.

Now the tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it,

(g) Every sin is a rebellious weapon lifted up against the God of heaven. May the Lord take the love of it out of all our hearts, and make us truly sensible that it will be an evil and bitter thing to depart from the living God, who alone can make us happy in time and eternity, and whose favour is better than life itself!

what sorrow and grief, and compunction of spirits, there was among all sorts, to think that the famous *Mansoul* was now taken: only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of *Mansoul*, tho' they told not every body thereof. Yet, because they too would have a share in condoling the misery of *Mansoul*, therefore they also did, and that at a rate of the highest degree, bewail the losing of *Mansoul*. The king said plainly that "it grieved him at the heart,"* and you may be sure that his Son was not a whit behind him. Thus they gave conviction to all about them, that they had love and compassion for the famous town of *Mansoul*.(h) Well, when the King and his Son were retired into the privy-chamber, they there again consulted about what they had designed

* "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart." Gen. vi. 5, 6.

(h) For ever be admired the riches of God's grace in Christ Jesus, that though inexorable justice might have left all mankind, in their ruined state, to reap in eternal misery the fruit of their apostacy; yet in his unmerited mercy, he found a glorious ransom for the heirs of salvation! We may well say,—

"What tongue can speak thy comprehensive grace!
 What thoughts thy depths unfathomable trace!
 When lost in sin our ruin'd nature lay,
 When awful Justice claim'd her righteous pay!
 See the mild Saviour bend his pitying eye,
 And stop the lightning just prepar'd to fly!"—BOYSE.

What abundant reason has every object of mercy to adopt the words of the apostle, in rapturous strains of praise, "Verily, he took not on him the nature of angels, but the seed of Abraham!" Heb. ii. 16.

before, to wit, That as *Mansoul* should in time be suffered to be lost, so as certainly it should be recovered again. Recovered, I say, in such a way, as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore, after this consultation, the Son of *Shaddai* (a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against *Diabolus*, because he was designed for it, and because he sought his crown and dignity), this Son of *Shaddai*, I say, having stricken hands with the Father, and promised that he would be his servant to recover *Mansoul* again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this, to wit, That at a certain time, prefixed by both, the King's Son should take a journey into the country of *Universe*, and there in a way of justness, and equity, by making amends for the follies of *Mansoul*, he should lay the foundation of her perfect deliverance from *Diabolus*, and from his tyranny.

Moreover, *Emanuel* resolved to make, at a time convenient, a war upon the giant *Diabolus*, even while he was possessed of the town of *Mansoul*; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself, to be his habitation. (*i*)

(*i*) This glorious display of the Divine benignity is beautifully delineated by an eminent poet:—

“Yes, from my bosom, my Belov'd I give,
That my lost creatures may return and live:
He for your sakes shall lay his glory by,

This being now resolved upon, order was given to the lord chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of *Universe*. A short breviat of the contents thereof you may, if you please, take here as follows :

‘ Let all men know, who are concerned, that the Son of *Shaddai*, the great King, is engaged, by covenant to his Father, to bring his *Mansoul* to him again : yea, and to put *Mansoul* too through his love, into a far better and more happy condition than it was in before it was taken by *Diabolus*.’

These papers, therefore, were published in several places, to the no little molestation of the tyrant *Diabolus* ; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the business ! First, They whispered to one another, and after that it began to ring throughout the King’s palace, all wondering at the glorious design (*k*) that

For you be born and suffer, gasp, and die ;
The price of guilt my Holy One shall pay,
And tread of death and hell the bitterest way.”

BROOKE’S REDEMPTION.

(*k*) If angels on this joyous occasion, this new creation, could proclaim, “ Glory be to God in the highest ; and on earth peace, good-will towards men ! ” (Luke ii. 4,) how much greater cause have the redeemed, who are the proper subjects of this great salvation, to begin their triumphant song, and with humble adoration bless God for his free, unmerited, and inestimable gift of a precious Saviour !

between the King and his Son was on foot for the miserable town of *Mansoul*: yea, the courtiers could scarcely do any thing, either for the king or kingdom, but they would mix, with the doing thereof, a noise of the love of the King and his Son, that they had for the town of *Mansoul*.

Nor could these lords, high captains, and princes, be content to keep this news at court; yea, before the records thereof were perfected, themselves came down and told it in *Universe*. At last it came to the ears, as I said, of *Diabolus*, to his no little discontent; for you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind, he concluded upon these four things:

First, That this news, these good tidings (if possible) should be kept from the ears of the town of *Mansoul*; (1) for, said he, if they should once come

“O wond’rous grace, unask’d, Divine, and free,
Lodg’d in the womb of vast eternity!
Maturing time unfolds the amazing plan,
Completes and opens what love first began?”—GILES.

(1) It is the business of the restless enemy of souls to keep men ignorant of their lost state, lest the light of the glorious Gospel should shine into their minds: for sinners will not seek for help till they know their danger; nor for a cure till they feel their disease. The word of God makes the discovery; the Holy Spirit opens, and makes it effectual. For want of searching the Scriptures, and attending the worship of God, the greatest part of mankind live and die in their sins, and must for ever abide under the wrath and curse of God: and Truth itself declares, “Herein is the condemnation, that light is *come* into the world, but men love darkness rather than light, because their deeds are evil.” John iii. 19.

to the knowledge, that *Shaddai* their former King and *Emanuel* his Son, are contriving good for the town of *Mansoul*, what can be expected by me but that *Mansoul* will revolt from under my hand and government, and return again to him?

Now to accomplish this his design, he renews his flattery with my lord *Will-be-will*, and also gives him strict charge and command, that he should keep watch by day and night at all the gates of the town, especially EAR-GATE and EYE-GATE: for I hear of a design, quoth he, a design to make us all traitors, and that *Mansoul* must be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into *Mansoul*, lest the people be dejected thereat: I think, my lord, it can be no welcome news to you, I am sure it is none to me, and I think, that at this time it should be all our wisdoms and care to nip the head of all such rumours as shall tend to trouble our people; wherefore I desire, my lord, that you will in this matter do as I say. Let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come, whom you perceive do come from far hither to trade: nor let them by any means be admitted into *Mansoul*, unless you shall plainly perceive that they are favourers of our excellent government. (m) I com-

(m) Good thoughts may be excited in the mind, either by the ordinary means of instruction, or by the immediate influence of the Holy Spirit. It is a peculiar excellence of true religion, and an unspeakable blessing to every Christian, that when the former means are cut off, the latter may still remain.

mand moreover, said *Diabolus*, that there be spies continually walking up and down the town of *Mansoul*; and let them have power to suppress and destroy any they shall see to be plotting against us, or that shall prate of what by *Shaddai* and *Emanuel* is intended.(n)

This therefore was accordingly done: my lord *Will-be-will* hearkened to his lord and master, went willingly after his commandment, and with all the diligence he could, kept any that would from going out abroad, or that sought to bring these tidings to *Mansoul*, from coming into the town.

Secondly, This done, in the next place *Diabolus*, that he might make *Mansoul* as sure as he could, frames and imposes a new oath and horrible covenant upon the town's-folk:

To wit, that they should never desert him, nor his government, nor yet betray him, nor seek to alter his laws: but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance of any that do, or hereafter shall, by any pretence, law, or title whatsoever, lay claim to the

(n) Various are the ways by which Satan captivates the soul; the pleasure, honours, riches, and tumultuous business of life, enslave myriads, and like a devouring gulf drown them in perdition, excluding from their minds the knowledge of the blessed God, and all concern about eternal things. For want of seriously reflecting on our state, and viewing it in the glass of the word, the corruption and madness of man's heart predominate over reason, which, if suffered to be rightly instructed by the Spirit of wisdom, would point out the way to duty and happiness. The necessity and salutary effect of attending to the word of God, clearly appear from that short admonition in Isaiah lv. 3: "Hear, and your souls shall live." See also Eccl. ix. 3.

town of *Mansoul*,* thinking belike that *Shaddai* had not power to absolve them from this covenant with death, and agreement with hell. Nor did the silly *Mansoul* stick or boggle at all at this most monstrous engagement, but as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant their pretended king; swearing, that they would never be changelings, nor forsake their old lord for a new. (o)

Thus did *Diabolus* tie poor *Mansoul* fast; but jealousy that never thinks itself strong enough, put him in the next place upon another exploit, which was, yet more, if possible, to debauch this town of *Mansoul*: wherefore he caused by the hand of one *Mr. Filth*, an odious, nasty, lascivious piece of beastliness,(p) to be drawn up in writing and set upon the

* “Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.” Isa. xxviii. 15.

(o) When men determine to resist the counsel of God against themselves, they become by degrees hardened in sin, so as even to glory in their shame, and scoff at the most solemn truths; and this they do, because, as the poet justly observes, they

——— “Reject the sustenance Divine,
To beggarly vile appetites descend;
Ask alms of earth for guests that came from heav’n;
Sink into slaves: and sell for present hire
Their rich reversion, and (what shares its fate)
Their native freedom, to the prince who sways
This nether world.”—YOUNG.

(p) Odious atheistical pamphlets, filthy ballads, and romances full of ribaldry.

gates: whereby he granted and gave licence to all his true and trusty sons in *Mansoul*, to do whatsoever their lustful appetites prompted them to do, and that no man was to let, hinder, or controul them, upon pain of incurring the displeasure of their prince.

Now this he did for these reasons:

1. That the town of *Mansoul* might be yet made weaker and weaker, and so more unable, should tidings come that their redemption was designed, to believe, hope, or consent to the truth thereof; for reason says, 'the bigger the sinner, the less ground or hope of mercy.' (q)

2. The second reason was, If perhaps *Emanuel*, the Son of *Shaddai* their king, by seeing the horrible and profane doings of the town of *Mansoul*, might repent, though entered into a covenant of redeeming them, of pursuing that covenant of their redemption; for he knew that *Shaddai* was holy; and that his Son *Emanuel* was holy; yea, he knew it by woeful experience: for, for the iniquity and sin of *Diabolus* was he cast from the highest orbs. Wherefore, what more rational than for him to conclude, that thus for sin it might fare with *Mansoul*?

(q) When the wretched, fallen sons of Adam are brought by a continuance in sin, to throw the reins over their lusts and passions, working all uncleanness with greediness, the heart then becomes callous, God's blessed ways despised, his laws trampled upon, his mercy despaired of, and therefore slighted and unsought for. These are dreadful forebodings of that hard and impenitent heart which "treasures up to itself wrath against the day of wrath, and revelation of the righteous judgment of God." Rom. ii. 5.

But fearing lest also his knot should break, he be-thinks himself of another, to wit :

Thirdly, To endeavour to possess all hearts in the town of *Mansoul*, that *Shaddai* was raising an army, to come to overthrow and utterly to destroy the town of *Mansoul* (and this he did to forestal any tidings that might come to their ears of their deliverance;) for, thought he, if I first spread this abroad, the tidings that might come after will be swallowed up of this; for what else will *Mansoul* say, when they shall hear that they must be delivered, but that the true meaning is, *Shaddai* intends to destroy them? (r) Wherefore he summons the whole town into the market-place, and there with deceitful tongue thus he addresses himself unto them :

‘Gentlemen, and my very good friends, you are all, as you know, my legal subjects, and men of the famous town of *Mansoul*; you know how, from the first day I have been with you until now, I have behaved myself among you, and what liberty and great privileges you have enjoyed under my government; I hope to your honour and mine, and also to your content and delight. Now, my famous *Mansoul*, a noise of trouble there is abroad, of trouble to the

(r) From a love to their sinful ways, the profane will always raise an evil report concerning the good land; representing true religion as a dull, melancholy pursuit, tending to destroy all happiness and peace. But the reverse is the truth: since God, all-wise and gracious, exhorts to nothing but what makes for our present and eternal benefit, and dissuades from nothing but what would be hurtful to us: his promises and threatenings, too, flow alike from love to souls. “Wisdom is justified of her children.” Matt. xi. 19. “Her ways are ways of pleasantness, and all her paths are peace.” Prov. iii. 17.

town of *Mansoul*; sorry I am therefore for your sakes. For I received but now by the post, from my lord *Lucifer* (and he used to have good intelligence,) that your old king *Shaddai* is raising an army to come against you, to destroy you root and branch: and this, O *Mansoul*, is now the cause that at this time I have called you together, namely, to advise what in this juncture is best to be done. For my part, I am but one, and can with ease shift for myself, did I list to seek my own ease, and to leave my *Mansoul* in all danger: but my heart is so firmly united to you, and so loth am I to leave you that I am willing to stand and fall with you, to the utmost hazard that shall befall me. (s) What say you, O *Mansoul*? will you now desert your old friend; or do you think of standing by me?"

Then as one man, with one mouth, they cried together, 'Let him die the death that will not.'

Then said *Diabolus* again, "'Tis in vain for us to hope for quarter, for this King knows not how to shew it. True, perhaps he, at his first sitting down before us, will talk of, and pretend to mercy, that

(s) Our daily prayer should be, for wisdom to discern, grace to watch against, and strength to overcome the wiles and devices of the destroyer, "lest by any means, as the serpent beguiled Eve through his subtlety, our minds shall be corrupted from the simplicity that is in Christ." 2 Cor. xi. 3. By listening to this liar and murderer, contrary to the Divine command, sin and every evil entered, the whole mass being thereby defiled. Satan is a merciless tyrant: his service is the vilest drudgery; his wages are pain, sorrow, sickness, temporal and eternal death;—death to all happiness for ever, both of body and soul. But, on the contrary, the service of Christ is a "reasonable service," Rom. xii. 1, and perfect freedom.

thereby with the more ease, and less trouble, he may again make himself the master of *Mansoul*; whatever therefore he should say, believe not one syllable or tittle of it, for all such language is but to overcome us; and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve to the last man to resist him, and not to believe him on any terms; *for in at that door will come our danger*. But shall we be flattered out of our lives? I hope you know more of the rudiments of politics, than to suffer yourselves to be so pitifully served.

‘ But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in *Mansoul*, what help will that be to you that are the chief of the town, especially you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse, and then what good will your lives do you? Shall you with him live in pleasure, as you do now? No, no, you must be bound by laws, that will pinch you, and be made to do that which at present is hateful to you.(t) I am for you, if you

(t) Here Satan unwittingly speaks truth for once; because, when the work of regeneration is begun, old things (loved before) become hateful, and all things become new; namely, the will, affection, and aims; and whereas, before conversion, the sinner was led captive by the enemy at his will; now, after that blessed change has taken place, his language is, “Draw me; we will run after thee.” Cant. i. 4. Before the Lord draws we can’t stir a step; nay, we rather

are for me; and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be accounted a life too good for *Mansoul* now: blood, blood, nothing but blood, is in every blast of *Shaddai's* trumpet against poor *Mansoul* now: pray be concerned, I hear he is coming up, and stand to your arms, that now, while you have leisure, I may teach you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for *Mansoul*, from top to toe: nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you: come therefore to my castle and welcome, and harness yourselves for the war. There is helmet, breast-plate, sword, shield, and what not, that you will fight like men.'

'1. My Helmet, otherwise called an head-piece, is in hope of doing well at last, what lives soever you live. This is that which they had, who said, that they should have peace though they walked in the wickedness of their heart, to add drunkenness to thirst:* a piece of approved armour is this; and whoever has it, and can hold it, so long no arrow, dart, sword, or shield, can hurt him: this therefore keep on, and thou wilt ward off many a blow (*u*) to my *Mansoul*.

(like fallen Adam in Paradise) run away from God; not so after conversion, for then we walk, yea, delight, in his ways; then we move freely and swiftly to him, as the centre of our hopes, and source of our felicity. May this ever be our happy lot!

* "And it shall come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst." Deut. xxix. 19.

(*u*) They who blindly rely on the mercy of a God out of

‘2. My breast-plate is a breast-plate of iron,* I had it forged in mine own country, and all my soldiers are armed therewith; in plain language, it is an hard heart, an heart as hard as iron, and as much past feeling as a stone; the which if you get and keep, neither mercy shall win you, nor judgment fright you. This therefore is a piece of armour most necessary for all to put on, that hate *Shaddai*, and that would fight against him under my banner.

‘3. My Sword is a tongue that is set on fire of hell,† and that can bend itself to speak evil of *Shaddai*, his Son, his ways, and people; use this, it has been tried a thousand times twice told; whoever hath it, keeps it, and makes use of it as I would have him, can never be conquered by mine enemy.

Christ, and die in their sins unrepented of and unatoned for, as all baptised infidels do, will find themselves at length the miserable objects of Divine justice: for they that think to be saved (as the modern mere moralists do) any other way than by that which may redound equally to the honour of the Divine justice and mercy, fall under the censure of the poet, who declares, they

“Set at odds Heaven’s jarring attributes,
Maim Heaven’s perfection, break its equal beams,
Bid mercy triumph over—God himself,
Undeified by their opprobrious praise:—
A God all mercy is a God unjust.” YOUNG.

* “And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.” Rev. ix. 9.

† “My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.” Psal. lvii. 4. “Who wet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words;” lxiv. 3. “And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body; and setteth on fire the course of nature; and thus set on fire of hell.” James iii. 6.

‘ 4. My Shield is unbelief, or calling into question the truth of the word, or all the sayings that speak of the judgment that *Shaddai* has appointed for wicked men: use this shield: many attempts he has made upon it, and sometimes, ’tis true, it has been bruised; but they that have writ of the wars of *Emanuel* against my servants, have testified, that “he could do no mighty work there because of their unbelief,”* Now, to handle this weapon of mine aright, is, not to believe things because they are true, of what sort, or by whomsoever asserted: if he speaks of judgment, care not for it; if he speaks of mercy, care not for it; if he promises, if he swears that he would do for *Mansoul*, if it turns to no hurt, but good, regard not what is said, question the truth of all; (x)

* “He runneth upon him, even on his neck, upon the thick bosses of his bucklers.” Job xv. 26. “There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.” Psal. lxxvi. 3. “And he could there do no mighty work, save that he laid his hands upon a few sick folk, and and healed them. And he marvelled because of their unbelief.” Mark vi. 5, 6.

(x) “Thou hast magnified thy word above all thy name,” saith Christ, Ps. cxxxviii. 2. The veracity of Jehovah is engaged to fulfil it. The not believing and disregarding the Divine testimony, therefore, is offering the highest dishonour and insult to the God of truth, whose word cannot be broken, John x. 35. It expelled man from Paradise; and, to this day, unbelief of the Scriptures, which is ever accompanied with contempt of God and religion, obstructs the intercourse between God and man. Hence a wide door is opened to all manner of licentiousness, and everlasting misery in the life to come. But to them that believe, Christ is precious; his word is sweet; by believing the record which God hath given of his Son, they set to their seal, that he is true; and take comfort from the promise, John iii. 15, “Whosoever believeth in him shall not perish, but have eternal life.”

for this is to wield the shield of unbelief aright, and as my servants ought, and do; and he that does otherwise, loves me not, nor do I count him but an enemy to me.

‘5. Another part or piece,’ said *Diabolus*, ‘of mine excellent armour, is a dumb and prayerless spirit, a spirit that scorns to cry for mercy, let the danger be ever so great; wherefore be you, my *Mansoul*, sure that you make use of this. What! cry for quarter? Never do that, if you would be mine: I know you stont men; and I am sure that I have clad you with that which is armour of proof; wherefore to cry to *Shaddai* for mercy, let that be far from you. Besides all this I have a maul, fire-brands, arrows and death, all good hand weapons, and such as will do execution.’ (y)

After he had thus furnished his men with armour and arms, he addressed himself to them in such like words as these: ‘Remember,’ quoth he, ‘that I am your rightful king; and that you have taken an oath,

(y) We have seen above, how clearly and scripturally this judicious author describes the weapons of rebellion with which the unregenerate mind fights against the blessed God and its own happiness; some of them are the following, namely, a false and ill-founded security, hard-heartedness, scoffing at Divine truths, profaneness, unbelief, and averse-ness to prayer: but the greatest and most hurtful of these, because it is the source of all the rest, is unbelief. By means of that accursed root of bitterness, the carcasses of the ancient Israelites fell in the wilderness, Heb. iii. 17; which will be found strictly true in a spiritual sense, with respect to the soul and its eternal concerns. What is the remedy in this and every forlorn circumstance? To look up to Jesus, crave help and strength from his almighty arm, and trust to receive from his fulness a supply of all needful blessings.

and entered into covenant, to be true to me and my cause: I say, remember this, and shew yourselves stout and valiant men of *Mansoul*. Remember also the kindness that I have always showed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits and honours, wherewith I have endowed you, do call forth at your hands returns of loyalty, my lion-like men of *Mansoul*: and what so fit a time to shew it, as when others shall seek to take my dominion over you into their own hands? One word more, and I have done: Can we but stand, and overcome this one shock or brunt, I doubt not but in a little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains, and what brave days shall we have then! (z)

Diabolus having thus armed and fore-armed his servants and vassals in *Mansoul*, against their good and lawful King *Shaddai*, in the next place he doubleth his guards at the gates of the town, and betakes himself to the castle, which was his strong hold: his vassals also to shew their wills, and supposed (but ignoble) gallantry, exercise them in their

(z) Satan first beguiles, then destroys, and, lastly, torments: he flatters, only to betray and ruin: "All these things will I give thee, (said this arch-deceiver,) if thou wilt fall down and worship me." This he had the impudence to suggest to the God who made him. Matt. iv. 9. But what was the result? Our blessed Lord repels him with abhorrence: "Get thee behind me, Satan!" May you and I, fellow-sinner, seek and find grace to resist the devil at all times, and he will flee from us! James iv. 7. But this can only be effected by the power of the Bruiser of the serpent's head.

arms every day, and teach one another feats of war: they also defied their enemies, and sung up the praises of their tyrant; they threatened also what men they would be, if ever things should rise so high as a war between *Shaddai* and their king.

Now all this time the good King, the King *Shaddai*, was preparing to send an army to recover the town of *Mansoul* again, from under the tyranny of their pretended king *Diabolus*: but he thought good, at the first, not to send them by the hand and conduct of brave *Emanuel* his Son, but under the hand of some of his servants, to see first by them the temper of *Mansoul*, and whether by them they would be won to the obedience of their King. (a) The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own chusing. (b)

(a) This Mr. Bunyan explains of the words of God, and thus makes a very just and necessary distinction between the Gospel, considered only as a system of written laws, and considered as containing also a supernatural and effective principle in the hearts of those who receive it. It becomes us to contemplate and improve the Gospel as uniting both together, and thus we may combine the depths of Christian experience with the purest morality. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. 31-33.

(b) The Lord has, in all ages, provided his ministers, as instruments in the hand of the Spirit, to confirm his gracious promises made to the elect in Christ. Gen. iii. 15. The

They came up to *Mansoul* under the conduct of four stout generals, each man being captain of ten thousand men; and these are their names and ensigns. The name of the first was captain *Boanerges*; the name of the second was captain *Conviction*; the name of the third, captain *Judgment*; and the name of the fourth was captain *Execution*. These were the captains that *Shaddai* sent to regain *Mansoul*.

These four captains, (as we said) the king thought fit in the first place to send to *Mansoul* to make an attempt upon it; for indeed generally, in all his wars, he did use to place these four captains in the van, for they were very stout and rough-hewn men, (*c*) men that were fit to break the ice, and to break their way by dint of sword, and their men were like themselves.

To each of these captains the king gave a banner,* that it might be displayed, because of the goodness of his cause, and because of the right he had to *Mansoul*.

patriarchs, prophets, apostles, and their successors to the end of time, are the publishers of this blessed news to perishing sinners.

(*c*) These were, 1. The powerful preaching of the word. 2. Compunction under it, which extorts the cry, "What shall I do to be saved?" Acts xvi. 20, 3. The threatenings of the law, its terrors, dread of the law of God, and eternal punishment of sin, as denounced in the Scriptures of truth. 4. Those awakenings which the quickening Spirit of God excites in the soul, from a retrospective view of its original guilt, numberless aggravated actual transgressions, and obnoxiousness to the punishment due to the broken law. These are the blessed operations of that Divine grace which alone bringeth salvation, and is an earnest of future glory.

* "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah." Psal. lx. 4.

First, To captain *Boanerges*, for he was the chief, to him, I say, were given ten thousand men: his ensign was *Mr. Thunder*: he bore the black colours, and his scutcheon was the three burning thunderbolts.*

The second captain was captain *Conviction*: to him were given ten thousand men: his ensign's name was *Mr. Sorrow*: he did bare the pale colours and his scutcheon was the book of the law wide open, from whence issued a flame of fire.†

The third captain was captain *Judgment*; to him were given ten thousand men: his ensign's name was *Mr. Terror*: he bare the red colours, and his scutcheon was a burning fiery furnace.‡

The fourth captain was captain *Execution*; to him were given ten thousand men; his ensign was one *Mr. Justice*; he also bare the red colours, and his scutcheon was a fruitless tree, with an axe lying at the root thereof.§

These four captains, as I said, had every one of them under his command ten thousand men, all of

* “And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is; The sons of thunder.)” Mark iii. 17.

† “And he said, The lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them” Deut. xxxiii. 2.

‡ “The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.” Mat. xiii. 41, 42.

§ “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.” Mat. iii. 10.

good fidelity to the King, and stout at their military actions. (*d*)

Well, the captains and their forces, their men and under officers, being had upon a day by *Shaddai* into the field, and there called over by their names, were then and there put into such harness as became their degrees, and that service which now they were going about for their King.

Now when the King had mustered his forces (for it was he that mustered the host to the battle,) he gave unto the captains their several commissions, with charges and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the same in form, though as to name, title, place, and degree of the captains, there might be some, but very small variation: and here let me give you an account of the matter and sum contained in their commission.

A Commission from the great King Shaddai, (e)

(*d*) Though the above recited are the ordinary means by which the Lord works savingly upon the hearts of sinners, yet he is not confined to these, but can make the slightest incident instrumental to the accomplishment of his blessed purposes: "In a dream, in a vision of the night, when deep sleep falleth upon men; then he openeth the ears of men, and sealeth their instruction," &c. Job xxxiii. 15, 16.

(*e*) Shall love and mercy sue to the wretched to accept deliverance, and they not listen? Shall goodness itself invite the hopeless and helpless to embrace substantial and permanent happiness, and invite in vain? Nay, rather, thou prisoner of hope,—

"Turn thou thine eyes on wisdom's fairer plan,
To frailty suited and design'd for man:

King of Mansoul, to his trusty and noble captain, the captain Boanerges, (f) for making war upon the town of Mansoul.

“O THOU *Boanerges*, one of my stout and thundering captains, over one ten thousand of my valiant and faithful servants, go thou in my name, with this thy force, to the miserable town of *Mansoul*; and when thou comest thither, offer them first conditions of peace;* and command them, that, casting off the yoke and tyranny of the wicked *Diabolus*, they return to me, their rightful prince and lord; command them also, that they cleanse themselves from all that is in the town of *Mansoul*, (and look to thyself, that thou have good satisfaction, touching the truth of their obedience.) Thus when thou hast commanded them (if they in truth submit thereto,) then do thou to the uttermost of thy power, what in thee lies, to set up for me a garrison in the famous town of *Mansoul*; nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy friends or brethren; for all

* “And into whatsoever city or town ye shall enter, inquire who in it is worthy: and there abide till ye go thence.” Mat. x. 11. “And into whatsoever house ye enter, Peace be to this house.” Luke x. 5.

To teach him wisdom, and in that to know,
His fall how great, his wretchedness how low.
To save from ruin as she makes him wise,
And hide destruction from the stranger’s eyes.”

(f) Literally, sons of thunder; meaning, properly, powerful preaching of the Gospel, made effectual in the heart by the operation of the Holy Ghost, by which it becomes the power of God to salvation. Figuratively it may mean the quickening influences of the Spirit of God. The two sons of Zebedee are thus surnamed by Christ, Mark ii. 17.

such I love, and they shall be dear unto me: and tell them, that I will take a time to come unto them, and to let them know that I am merciful.*(*g*)

“But if they shall, notwithstanding thy summons, and the producing of my authority, resist, stand out against thee, and rebel: then I do command thee to make use of all thy cunning, power, might, and force to bring them under by strength of hand. Farewell.”

Thus you see the sum of their commissions; for, as I said before, for the substance of them, they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority at the hand of their king; the day being appointed, and the place of their rendezvous prefixed, each commander appearing in such gallantry as his cause and calling required; so after a new en-

* “But we are gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably, we have behaved ourselves among you that believe: as ye know, how he exhorted and comforted, and charged every one of you (as a father doth his children.)” 1 Thess. ii. 7. 11.

(*g*) May the consideration of such stupendous, unmerited goodness ever produce strains of the liveliest gratitude in the hearts of those whom the Lord hath redeemed from the hand of the enemy! Struck with a consciousness of our demerits, who can refrain from saying,—

“Ah, Father, Author, God of boundless grace,
What, what is man, with all his recreant race,
That he with thine own Jesus should be weigh'd;
And, for their ransom, such a price be paid!” BROOKE.

tertainment from *Shaddai*, with flying colours they set forward to march towards the famous town of *Mansoul*. Captain *Boanerges* led the van, captain *Conviction* and captain *Judgment* made up the main body, and captain *Execution* brought up the rear. They then having a great way to go (for the town of *Mansoul* was far off from the court of *Shaddai*,)*(*h*) marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost, all the way they went.

Having travelled thus for many days, at last they came within sight of *Mansoul*; the which when they saw, the captains could not for their hearts do less than for a while bewail the condition of the town;

* "But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of the partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace: and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that are nigh." Eph. ii. 13. 17.

(*h*) The immense distance of the soul from God, by original sin, is very justly set forth in the church homily on Christ's nativity: "Instead of God, he was now become the image of the devil: instead of the citizen of heaven, he was now become the bond-slave of hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that he now seemed to be nothing else but a lump of sin, and therefore by the just judgment of God, was condemned to everlasting death." A pride-humbling picture! which entirely demolishes the towering fabric of the dignity of human nature, so much boasted of and extolled.

for they quickly saw that it was prostrate to the will of *Diabolus*, and to his ways and designs.

Well, to be short, the captains came up before the town, marched up to EAR-GATE, and sat down there (for that was the place of hearing.) So when they had pitched their tents, and intrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first, beholding so gallant a company, so bravely accoutred, and so excellently disciplined, (*i*) having on their glittering armour, and displaying their colours, could not but come out of their houses and gaze. But the cunning fox *Diabolus*, fearing that the people, after this sight, should, on a sudden summons, open the gates to the captains, came down with all haste to the castle, and made them retire into the body of the town; who when he had them there, made this lying and deceivable speech unto them. (*k*)

‘Gentlemen, quoth he, although you are my trusty

(*i*) Though the world approve of and commend the godly conversation of sincere Christians, yet their rebellious nature revolts against the way, nor can they be prevailed on to choose it, till almighty and irresistible grace removes the enmity, and makes them willing in the day of God’s power.

(*k*) As “faith comes by hearing, and hearing by the word of God,” Rom. x. 17, so the enemy of souls, aware of the danger his kingdom is in by the conviction and conversion of sinners, through the ministry of the word, strives by every stratagem his art and cunning can suggest, to divert them from the use of these means of salvation, by causing them to be despised and neglected; while riches, honours, and fading joys, are preferred to heavenly wisdom and eternal good. But in spite of his utmost efforts to prevent it, God will work, and none shall let it; and the innumerable company of the elect shall be accomplished, to glorify him for ever.

and well-beloved friends, yet I cannot but (a little) chide you for your late uncircumspect action, in going out to gaze on that great and mighty force that but yesterday sat down before, and have now intrenched themselves, in order to the maintaining of the siege against the famous town of *Mansoul*. Do you know who they are? whence they come? and what is their purpose in sitting down before the town of *Mansoul*? They are they of whom I have told you long ago, that they would come to destroy this town, (1) and against whom I have been at the cost to arm you cap-a-pie for your body, besides great fortifications for your mind. Wherefore then did you not rather, even at the first appearance of them, cry out, Fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and have been ready to have received them with the highest acts of defiance? then had you shewed yourselves men to my liking, whereas by what you have done, you have made me half afraid; I say, half afraid, that when they and we should come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore, I have endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might shew yourselves women; and that you might go up like a company of innocents to gaze on your mortal foe? Fie, fie, put yourselves into a posture of defence, beat up the drum,

(1) That's false, Satan.

gather together in warlike manner, that our foes may know, that, before they shall conquer this corporation, there are valiant men in *Mansoul*. (*m*)

‘I will leave off now to chide, (*n*) and will not further rebuke you; but charge you, that henceforwards you let me see no more of such actions. Let not henceforwards a man of you, without orders first obtained from me, so much as shew his head over the wall of the town of *Mansoul*: you have now heard me; do as I have commanded, and you shall cause me that I dwell securely with you, and that as I take care for myself, so for your safety and honour also. Farewell.’

Now were the towns-folk strangely altered; they were as men stricken with a panic fear: they ran to and fro in the streets of the town of *Mansoul*, crying out, “Help! help! the men that turn ‘the world upside down, are come hither also.’” Nor could any of them be quiet after; but still, as men bereft of

(*m*) It is melancholy to reflect, that so great an ascendancy have the ignorance and enmity contracted by sin, gained in the soul, that those ministers of the Gospel, who describe man’s misery and total departure from God by the fall, and exalt Christ as a suitable and complete Saviour, have in all ages been despised, reviled, and persecuted. But, “as in the beginning, they that were born after the flesh persecuted them that were born after the Spirit, even so it is now,” Gal. iv. 29, and, we may add, will to the end of time.

(*n*) To alarm and to persuade, are the two principal means by which the devil tempts men; and it is not uncommon among Christians to feel the influence of both on one occasion. Now as two things so dissimilar are not likely to arise out of the self-same mind, is not this an evidence of the power of some foreign and infernal influence over the human heart? Let us then be always awake to a sense of our danger, and put on the whole armour of God.

wit, they cried out, "The destroyers of our peace and people are come." This went down with *Diabolus*: Ah! quoth he to himself, this I like well, now it is as I would have it, now you shew your obedience to your prince; hold you but here, and then let them take the town if they can.

Well, before the King's forces had sat before *Mansoul* three days, captain *Boanerges* commanded his trumpeter to go down to EAR-GATE: and there, in the name of the great *Shaddai*, to summon *Mansoul* to give audience to the message that he in his Master's name was commanded to deliver to them. So the trumpeter, whose name was *Take-heed-what-you-hear*, went up as he was commanded to EAR-GATE, and there sounded his trumpet for a hearing: but there was none that appeared, that gave answer, or regard, for so had *Diabolus* commanded;(o) so the trumpeter returned to his captain, and told him what he had done, and also how he had sped; whereat the captain was grieved, but bid the trumpeter go to his tent. Again *Boanerges* sendeth his trumpeter to EAR-GATE, to sound as before for an hearing;

(o) The heart of the natural man spurns at God's commands; see Jer. xliv. 16, &c. Repeated calls from God, who is love, we may ever observe, make no impression on the obstinate hearts of sinners, who though pressingly invited by their infinitely-wise Creator to embrace life and happiness, yet, like the deaf adder, refuse to hear the voice of the charmer; so totally has the god of this world blinded their eyes, and his delusive offers ensnared them! Surely of every such self-deceiver we may justly remark:—

"Thou happy wretch! by blindness art thou blest,
By dotage dandled to perpetual smiles.—
Know, smiler, at thy peril thou art pleased;
Thy pleasure is the promise of thy pain."—YOUNG.

but they again kept close, came not out, nor would they give him an answer, so observant were they of the command of *Diabolus* their king. Then the captains, and other field officers called a council of war, to consider what further was to be done for gaining the town of *Mansoul*: and after some close and thorough debate upon the contents of their commissions, they concluded yet to give the town by the hand of the fore-named trumpeter, another summons to hear; but if that shall be refused, say they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so, that they would endeavour by what means they could to compel them by force to the obedience of their King.

So captain *Boanerges* commanded his trumpeter to go up to EAR-GATE again, (*p*) and, in the name of the great King *Shaddai*, to give it a very loud summons to come down without delay to EAR-GATE, there to give audience to the King's most noble captains. So the trumpeter went, and did as he was commanded; he went up to EAR-GATE, and sounded his trumpet, and gave a third summons to *Mansoul*. He said

(*p*) Behold the long-suffering and forbearing of a merciful God! Oh that it may lead sinners to repentance and amendment! He waits to be gracious: and knocks continually at the hearts of sinners by judgments, afflictions, providences, &c., if by any means they may be brought to the knowledge of the truth, and be saved from misery. Who can count the many earnest invitations in Scripture! "Oh that there was such an heart in them, that they would fear me, that it might be well with them! Oh, that they were wise that they would consider their latter end!" saith the Divine philanthropist, Deut. v. 29; xxxii. 29. May the Lord the Spirit give this heart, and incline sinners to seek, so as to find a precious Jesus!

moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

Then stood up my lord *Will-be-will*, who was the governor of the town (this *Will-be-will* was the apostate of whom mention was made before,) (*q*) and the keeper of the gates of *Mansoul*. He therefore, with big and ruffling words, demanded of the trumpeter, who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of *Mansoul*?

The trumpeter answered, I am servant to the most noble captain, captain *Boanerges*, general of the forces of the great King *Shaddai*, against whom thyself, and the whole town of *Mansoul*, have rebelled, and lifted up the heel; and my master the captain hath a special message to this town, and to thee as a member thereof: the which if you of *Mansoul* shall peaceably hear, so; if not, take what follows.

Then said the lord *Will-be-will*, I will carry the words to my lord, and will know what he will say. (*r*)

(*q*) See before, p. 47-48.

(*r*) Mankind are so wretchedly depraved by the fall, that they will sooner listen to carnal erring reason, or the suggestions of Satan, than to the God of wisdom, truth and love, for needful advice and help. Pity it is that many weak believers also rather apply to others the gracious promises of the Gospel, when held out to them by godly ministers, instead of themselves; but these things ought not so to be. For as, in the first instance, no case of lost sinners can be too desperate to baffle the skill of the great Physician; so, in the second, the glorious work of redemption lies between the triune God in covenant and each individual soul,—the

But the trumpeter replied, saying, Our message is not to the giant *Diabolus*, but to the miserable town of *Mansoul*: nor shall we at all regard what answer by him is made, nor yet by any for him: we are sent to this town to recover it from under his cruel tyranny, and persuade it to submit, as in former times it did, to the most excellent King *Shaddai*.

Then said the lord *Will-be-will*, I will do your errand to the town.

The trumpeter then replied, Sir, do not deceive us, lest, in so doing, you deceive yourselves much more. He added moreover, For we are resolved, if in peaceable manner you do not submit yourselves, then to make war upon you, and bring you under by force. And of the truth of what I say, this shall be a sign unto you, you shall see the black flag, with its hot burning thunderbolts, set upon the mount to-morrow, a token of defiance against your prince, and of our resolution to reduce you to our Lord and rightful King.

So the said lord *Will-be-will* returned from off the wall, and the trumpeter came into the camp.

When the trumpeter was come into the camp, the captains and officers of the mighty King *Shaddai* came together to know if he had obtained a hearing, and what was the effect of his errand. So the trum-

sinner and the Saviour. The declarations and tenders of mercy, in the word, are indiscriminately made to all; but the lambs of the flocks, as they feel their great need, so they have an undoubted right to appropriate them. Christ says, Rev. xxii. 17, "Whosoever will, let him take of the water of life freely:" without exception to any; though it is free sovereign grace alone, that "bringeth salvation through Christ Jesus." Tit. ii. 11.

peter told, saying, When I had sounded my trumpet, (s) and called aloud to the town for a hearing, my lord *Will-be-will*, the governor of the town, and that hath charge of the gates, came up, when he heard me sound, and, looking over the wall, he asked me what I was, whence I came, and what was the cause of this noise? So I told him my errand, and by whose authority I brought it. Then said he, I will tell it the governor, and to *Mansoul*: and then I returned to my lord.

Then said the brave *Boanerges*, Let us yet for a while still lie in our trenches, and see what these rebels will do. Now when the time drew nigh that audience by *Mansoul* must be given to the brave *Boanerges* and his companions, it was commanded that all the men of war throughout the whole camp of *Shaddai* should, as one man, stand to their arms, and make themselves ready, if the town of *Mansoul* shall hear, to receive it forthwith to mercy; but if not, to force it to a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in readiness for that which then should be the work of the day. But when they that were in the town of

(s) The trumpeters are the ministers of the everlasting Gospel of peace; they proclaim the glad tidings of salvation through the blood-shedding and finished work of the Son of God; whereby glory is brought in the highest to the ever-blessed and adorable Trinity, and on earth peace and goodwill through a reconciling Saviour, in whom the Father is well pleased for his righteousness sake. May the eternal Spirit realize Jesus, make him precious to poor sinners, and show them the things pertaining to his great salvation, before they are everlastingly hid from their eyes! Oh for the hearing ear, and the understanding heart!

Mansoul heard the sound of the trumpets throughout the camp of *Shaddai*, and thinking no other but that it must be in order to storming the corporation, they at first were put to great consternation of spirit :(*t*) but after they were a little settled again, they made what preparations they could for a war, if they did storm, else to secure themselves.

Well, when the utmost time was come, *Boanerges* was resolved to hear their answer ; wherefore he sent out his trumpeter again to summon *Mansoul* to a hearing of the message that they had brought from *Shaddai* ; so he went and sounded, and the townsmen came up, but made EAR-GATE as sure as they could.* Now when they were come up to the top of the wall, captain *Boanerges* desired to see the lord mayor ; but my lord *Incredulity* was then lord mayor, for he came in the room of my lord *Lustings* ; so *Incredulity* came up and shewed himself over the wall. But when the captain *Boanerges* had set his eyes upon him, he cried out aloud, This

(*t*) Repeated observation teaches us, that conviction does not always end in conversion ; the cares or pleasures of the world, or the deceitfulness of riches, conspire together to destroy the seed sown by the word, unless the Lord the Spirit prepare the soil and dispose the heart to receive and retain it ; for, where this is not the case, it too frequently happens, that

“ Pleasures or cares some fresh attack begin,
 Objects without or passions from within.
 In vain he seeks to shun th’ unpleasing strife,
 Still harass’d in the civil feud of life ;
 In vain his pow’rs would turn on reason’s part,
 The ruling inclination holds his heart.”

* But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Zech. vii. 11.

is not he; where is my lord *Understanding*, (*u*) the ancient lord mayor of the town of *Mansoul*! for to him I would deliver my message. (*x*)

Then said the giant (for *Diabolus* was also come down) to the captain, Mr. Captain you have by your boldness, given to *Mansoul*, at least four summonses, to subject herself to your king: by whose authority, I know not; nor will I dispute that now. I ask,

(*u*) How great must have been the human understanding before it was debased by sin! He, whose penetrating mind enabled him to give to every living thing a name descriptive of its nature, must have been also perfectly qualified to render unto God a reasonable service. It is the design of the Gospel to enlighten this understanding, and restore it to its former dignity and office in the soul. It is the use of understanding and reason to oppose those affections which are in their own nature evil, and to moderate those, which though in their own nature useful, are subject to hurtful excesses. Men's affections are irrational or unreasonable, when they are not founded on a well-informed judgment, when they are not excited by just and sufficient motives, when they are excessive in their degree, or have a bad influence on the mind and practice. The affections included in the Divine love are founded on those truths for which there is the most rational and convincing evidence. See *M. Saurin's Essays*.

(*x*) The Lord's holy and almighty arm may be said to have got himself the victory over the opposing power of unbelief in the soul when the understanding and judgment are, by the word and Spirit, convinced of the reality and excellency of Divine truths, and the salvation of Jesus; then the blessed work is, by grace, carried prosperously on; carnal reason is silenced and subdued; the glories of redemption are expounded to the humbled, inquiring soul: the suitableness of the Saviour in all his offices, and the reasonableness of serving, loving, and praising a covenant God for every mercy of his providence and grace, appear in a delightful point of view, and constrain to love and holy obedience. True faith in the heart always operates by gratitude to God for his distinguishing goodness, and will ever be accompanied by a godly life and conversation.

therefore, what is the reason of all this ado? or what would you be at, if you knew yourselves?

Then captain *Boanerges*, whose were the black colours, [and whose scutcheon was three burning thunderbolts (taking no notice of the giant, or of his speech,) thus addressed himself to the town of *Mansoul*: Be it known unto you, O unhappy and rebellious *Mansoul*! that the most gracious King, the great King *Shaddai*, my master, hath sent me unto you, with commission (and so he shewed to the town his broad seal) to reduce you to his obedience. And he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friends and brethren; but he also hath bid, that if, after summons to submit, you still stand out and rebel, we should endeavour to take you by force. (*y*)

Then stood forth captain *Conviction*, and said, (his were the pale colours, and for a scutcheon he had the book of the law wide open, &c.) ‘Hear, O *Mansoul*: Thou, O *Mansoul* was once famous for innocency,

(*y*) Though the power of Divine grace is irresistible in all, yet some are wrought on by mild and persuasive means, and their hearts broken and melted down by the benign influences of the love of God. Others, more hardened and wedded to sin, are roused from their lethargy by searching and alarming doctrines, so as to be overcome and persuaded by the terrors of the Lord. 2 Cor. v. 11. So spiritually dead, and lost to all sense of duty, is fallen man, that none but Christ, the almighty Saviour, who in due time died for the ungodly, could restore the perishing soul to happiness and peace; and (eternal blessings on him;)—

“Upon the chaos of man’s world he came,
And pierced the darkness with his living beam;
And cast a rein on the reluctant will,
And bid the tempest of the soul be still.”

BROOKE’S REDEMPTION.

but now thou art degenerated into lies and deceit.* Thou hast heard what my brother, the captain *Boanerges*, hath just now said, and it is your wisdom, and will be your happiness to stoop to, and accept of conditions of peace and mercy, when offered; especially when offered by one, against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is *Shaddai* our King; for, when he is angry, can any thing stand before him. If you say you have not sinned, or acted rebellion against our King, the whole of your doings, since the day that you cast off his service (and there was the beginning of your sin,) will sufficiently testify against you; what else means your hearkening to the ty-

* "As it is written, There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. For all have sinned and come short of the glory of God." Rom. iii. 10. 19. 23. "Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18. "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psal. l. 21, 22.

rant, and your receiving him for your king? What means else your rejecting the laws of *Shaddai*, and your obeying *Diabolus*? Yea, what means this your taking up arms against, and the shutting your gates upon us, the faithful servants of your King? Be ruled then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly.* Ah, *Mansoul*! suffer not thyself to be kept from mercy, and to run into a thousand miseries, by the flattering wiles of *Diabolus*: perhaps that piece of deceit may attempt to make you believe, that we seek our own profit in this our service:(z) but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.'

'Again, I say unto thee, O *Mansoul*, consider if it be not amazing grace, that *Shaddai* should so humble himself as he doth. Now he, by us reasons with

* When thou goest with thine adversary to the magistrate, as thou art in the way give diligence that thou mayest be delivered from him: lest he have thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." Luke xii. 58, 59.

(z) The good ways of God were, from the beginning, evil spoken of by unconverted worldlings: nevertheless, "wisdom is justified of her children," Matt. xi. 19. God would have been inconceivably blessed for ever, if all the race of mankind had perished with the fallen angels; but free, sovereign, unmerited love stepped forth to the relief of apostate man; and all the Divine perfections will be eternally glorified both in the punishment of lost and the redemption of saved sinners. May we ever remember, with the profoundest humility, that not for our sakes, (for we can have no claim to favour,) but, "according to his mercy, he saved us." Tit. iii. 5.

you, in a way of intreaty and sweet persuasion,* that you would subject yourselves to him. Has he that need of you, that we are sure you have of him? No, no; but he is merciful, and will not that *Mansoul* should die, but turn to him and live.'

Then stood forth captain *Judgment*; whose were the red colours, and for a scutcheon had the burning fiery furnace; and he said, 'O ye inhabitants of the town of *Mansoul*, that have lived so long in rebellion and acts of treason against the King *Shaddai*; know, that we come not to-day to this place, in this manner, with our message, of our own minds, or to revenge our own quarrel; it is the King our master that hath sent us to reduce you to your obedience to him; the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant *Diabolus* to persuade you to think, that our King, by his power, is not able to bring you down, and lay you under his feet: for he is the Former of all things; and if he touches the mountains, they smoke. Nor will the gate of the King's clemency stand always open: for the day that shall burn like an oven is before him: yea, it hasteth greatly, and

* "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 18, 21.

slumbereth not. (a)* O *Mansoul*, is it little in thine eyes, that our king does offer thee mercy, and that after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not suffer his gate to be shut against thee: wilt thou provoke him to do it? Consider of what I say; to thee it shall be opened no more for ever. “If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Yea, because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold, nor all the forces of strength. He hath prepared his throne for judgment; for he will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and rebukes with flames of fire.”† ‘Therefore, O

(a) As death leaves the soul, judgment will find it: “Where the tree falls, there it lieth,” Eccles. xi. 9; for, “there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. ix 10. Since the important concerns of wisdom depend, for aught we know, on the present moment, may the Lord the Spirit incline sinners to listen to the voice of heavenly love, thus entreating:—“To-day, if ye will hear his voice, harden not your hearts.” Psa. xcv. 7, 8, and sweetly constrain them to obey the call!

* “For behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Mal. iv. 1. And through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.” 2 Pet. ii. 3.

† “They die in youth, and their life is among the unclean. He delivereth the poor in his affliction, and openeth their ears in oppression: even so would he have removed thee out of the strait into a broad place, where there is no strait-

Mansoul, take heed, lest, after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee.' Now, while captain *Judgment* was making this oration to the town of *Mansoul*, it was observed by some, that *Diabolus* trembled.(b) But he proceeded in his speech, and said, 'O thou woeful town of *Mansoul*! wilt thou not yet set open the gate to receive us, the deputies of the King, and those that would rejoice to see thee live? "Can thine heart endure, or can thine hands be strong, in the day that he shall deal in judgment with thee?" "I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for *Diabolus* and his angels? Consider, betimes consider.'

Then stood forth the fourth captain, the noble captain *Execution*, and said: 'O town of *Mansoul*,

ness; and that which should be set on thy table should be full of fatness. But thou has fulfilled the judgment of the wicked: judgment and justice take hold on thee. Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee." Job xxxvi. 14. 18. "But the Lord shall endure forever: he hath prepared his throne for judgment." Psal. ix. 7. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." Isa. lxvi. 15.

(b) Judgment without mercy is reserved for devils, but justice and mercy are made to harmonize in extricating sinners from ruin. What an inestimable blessing, that such foul revolters as we are can be reconciled, through the blood of the cross, to an infinitely holy God; that this God "can be just, and yet the justifier of him that believeth in Jesus!" Rom. iii. 26. O my soul, may thy gratitude for such amazing condescension and goodness, be testified by thy walking in love and holy obedience, to the glory of such a precious Saviour!

once famous, but now like the fruitless bough ; once the delight of the high ones, but now a den for *Diabolus* : hearken also to me, and to the words that I shall speak to thee in the name of the great king *Shaddai*. Behold, “the axe is laid to the foot of the tree, every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire.”*

‘Thou, O town of *Mansoul*, hast hitherto been this fruitless tree ; thou bearest nought but thorns and briers. Thy evil fruit forespeaks thee not to be a good tree : thy grapes are grapes of gall, thy clusters are bitter.† Thou hast rebelled against thy King ;(c) and lo we, the power and force of *Shaddai*, are the axe that is laid to thy roots. What sayest thou ? Wilt thou turn ? I say again, Tell me, be-

* “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O Generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits meet for repentance : And think not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” Matt. iii. 7. 10.

† “For their vine is of the vine of Sodom, and of the fields of Gomorrah ; their grapes are grapes of gall, their clusters are bitter.” Deut. xxxii. 32.

(c) God is dethroned from his place in the hearts of all natural men ; they render him no service either by calling upon him or thanking him for any of his numberless mercies : they reject his blessed self, saying, “Depart from us, for we desire not the knowledge of thy ways.” Job xxi. 14. This their enmity to God is attended with a love of sin ; so that they become spiritual idolaters, and make a league with hell. May the good Lord break the horrid confederacy, and set up the kingdom of Christ, which is righteousness, peace, and joy, on the ruins of that of sin and Satan !

fore the first blow is given, wilt thou turn? Our axe must first be laid *to* thy root, before it be laid *at* thy root; it must first be laid to thy root in a way of threatening, before it is laid to thy root by way of execution: and between these two is required thy repentance, and this is all the time thou hast. What wilt thou do? Wilt thou turn, or shall I smite? If I fetch my blow, *Mansoul*, down you go: for I have comission to lay my axe *at*, as well as *to*, the root: nor will any thing, but yielding to our King, prevent doing of execution. What art thou fit for, O *Mansoul*, if mercy preventeth not, but to be hewn down and cast into the fire and burnt?

‘O *Mansoul*! patience and forbearance do not act for ever: (*d*) a year or two or three, they may; but if thou provoke by a three years’ rebellion (and thou hast already done more than this,) then what follows, “but cut it down?” nay after that, “thou shalt cut it down.”* And dost thou think that these are but threatenings, or that our King has not power to execute his words? O *Mansoul*, thou wilt find in the words of our Kings, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire.

(*d*) Happy event, when an affecting sense of the goodness and tender mercy of God, leads sinners to repentance and the throne of grace! God would not invite, woo, and beseech as he does, if salvation and happiness were not of infinite importance, and the loss of them inconceivably great: though through much tribulation the godly enter into the kingdom of God, yet their worst things, because sanctified, are preferable to all the delights of the wicked; for they enjoy the favour of God here, and are heirs of an inheritance above, that fadeth not away, reserved in heaven for them.

* “And if it bear fruit, well; and if not, then after that cut it down.” Luke xiii, 9.

‘Thou hast been a cumber-ground long already, and wilt thou continue so still? Thy sin has brought his army to thy walls, and shall bring it in judgment to do execution to thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates; speak out, *Mansoul*, wilt thou do so still; or wilt thou accept of conditions of peace?’

These brave speeches of these four noble captains, the town of *Mansoul* refused to hear; yet a sound thereof did beat against EAR-GATE, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands.^(e) The captains then told them, ‘that if they would throw out to them one *Ill-pause*, that was in the town, that they might reward him according to his works, then they would give them time to consider: but if they would not cast him to them over the wall of *Mansoul*, then they would give them none: for, said they, we know, that so long as *Ill-pause* draws breath in *Mansoul*, all good considerations will be confounded, and nothing but mischief will come thereon.’^(f)

^(e) We ought to consider our ways and be wise, but never to hesitate whether we will yield to the conviction of the truth, as they gradually break in upon us. Besides the great hazard to which we expose ourselves, through the shortness of time, by such hesitation, the delay gives accumulated strength to sin in the soul.

^(f) *Ill-pause* he is rightly named. Giving ear to the whisperings of corrupt and carnal reason, is too frequently a means of preventing the soul from closing with Christ. Reason is no judge of these matters. It is the duty and interest of all, to suffer the word of exhortation; to give implicit credit to God, who cannot err or deceive, for his testimony concerning us, as recorded in the Scriptures of truth, and wait in a way of duty for the fulfilment of it to our comfort, which will come in due time: “Wait, I say,

Then *Diabolus*, who was there present, being loth to lose *Ill-pause*, because he was his orator (and yet be sure he had, could the captains have laid their fingers on him,) was resolved at this instant to give them answer by himself; but then changing his mind, he commanded the then lord mayor, the lord *Incredulity*, to do it, saying, ‘My lord, do you give these renegades an answer, and speak out, that *Mansoul* may hear and understand you.

So *Incredulity*, at *Diabolus*’s command, began and said, ‘Gentlemen, you have here as we do behold, to the disturbance of our prince, and molestation of the town of *Mansoul*, encamped against it: but from whence you come we will not know; and what you are we will not believe. Indeed, you tell us in your terrible speech, that you have this authority from *Shaddai*: but by what right he commands you to do it, of that we shall be ignorant.

‘You have also, by the authority aforesaid, summoned this town to desert her lord, and for protection to yield up herself to the great *Shaddai*, your king: flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences.

‘Further, you have also, to the terror of the town of *Mansoul*, threatened with great and sore destruction to punish this corporation, if she consents not to do as your wills would have her.

‘Now, captains, from whencesoever you come, and

on the Lord” Psa. xxvii. 14. Oh, that sinners would meekly sit at the feet of Jesus for instruction! then would he enable them to hear and believe the word of eternal life, which is able to save their souls.

though your designs be ever so right, yet know ye, that neither my lord *Diabolus*, nor I his servant *Incredulity*, nor yet our brave *Mansoul*, doth regard either your persons, message, or the king that you say hath sent you: his power, his greatness, his vengeance we fear not; nor will we yield at all to your summons.(g)

‘As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can: and know ye, that we are not without where-withal to bid defiance to you. And in short, (for I will not be tedious) I tell you that we take you to be some vagabond runagate crew, who, having shaken off all obedience to your king, have gotten together in a tumultuous manner, and are ranging from place to place, to see if, through those flatteries you are skilled to make, on the one side, and threats therewith you think to fright on the other, you can make some silly town, city or country, to desert their place, and leave it to you: but *Mansoul* is none of them.

‘To conclude: We dread you not, we fear you not, nor will we obey your summons: our gates we will keep shut against you, our place we will keep you out of; nor will we long thus suffer you to sit down

(g) This and the foregoing is the real language of unbelief: it arms all the powers of the mind against the important truths of the Gospel: like those of old, modern unbelievers do in effect say, “We will not have this man to reign over us.” Luke xix. 14. Thus rejecting Christ and all happiness in him through an unbelieving heart, blind mortals prefer the vanities of time and sense to the riches and joys of eternity, a false paradise, to “heaven below, for heaven enjoyed above.” May the Lord take away this incredulous and stony heart, and give a heart of flesh! as promised, Ezek. xi. 19.

before us. Our people must live in quiet ; your appearance doth disturb them, wherefore, arise with bag and baggage, and begone, or we will let fly from the walls against you.' (*h*)

This oration made by old *Incredulity*, was seconded by desperate *Will-be-will*, in words to this effect.*

'Gentlemen, We have heard your demand, and the noise of your threats, and heard the sound of your summons ; but we fear not your force, we regard not your threats, but we will abide as you found us. And we command you, that in three days' time you cease to appear in these parts, or you shall know what it is once to dare to offer to rouse the lion *Diabolus*, when asleep in the town of *Mansoul*.'

The recorder, whose name was *Forget-good*, he also added as followeth :

'Gentlemen, my lords, as you see, have with mild and gentle words answered your rough and angry speeches ; they have, moreover, in my hearing, given you leave quietly to depart as you came : wherefore take their kindness and be gone. We might have come out with force upon you, and have caused you

(*h*) That obstinacy in rebellion, which is so deeply rooted in the hearts of natural men, is a powerful instrument of Satan against the reception of the gospel. While sinners are suffered to go on unmolested in the devil's highway to destruction, all seems well with them ; the prophets, too, prophesy smooth things, and unregenerate people love to have it so. But when the word comes with power to the heart, Satan's kingdom shakes ; false peace gives place to godly sorrow for sin ; the rebellious will is subdued ; and "every high thought is brought into captivity to the obedience of Christ." 2 Cor. x. 5. O blessed and desirable change !

* "When a strong man armed keepeth his palace, his goods are in peace." Luke xi. 21.

to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others.' (i)

Then did the town of *Mansoul* shout for joy; as if by *Diabolus* and his crew some great advantage had been obtained over the captains. They also rang the bells, and made merry, and danced upon the walls.

Diabolus also returned to the castle, and the lord mayor and recorder to their places: but the lord *Will-be-will* took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that EAR-GATE especially might be the better looked to (for that was the gate in at which the King's forces sought most to enter,) the lord *Will-be-will* made one old *Mr. Prejudice*, an angry and ill-conditioned fellow, captain of the ward at that gate; and put under his power sixty men, called deaf men; men advantageous for that service, forasmuch as they muttered no words of the captains or of the soldiers. (k)

(i) Forgetfulness of our true state, and disregard of the commands of God and his ways, lull the soul into carnal security, and plunge multitudes into destruction and perdition; the reason of this is given by our Lord: "They will not come to me that they might have life." John v. 40. Because their minds being estranged from God, they love darkness rather than light; and will, till the Lord the enlightening Spirit work a saving change.

(k) Be men ever so deaf to the inviting calls of Christ in the word, how blind soever they may remain to spiritual things while surrounded with the shining light of the Gospel; yet the time is hastening on apace, when that inestimable treasure, the Bible, which they now despise, will be a swift witness against them: they will then, overwhelmed with despair, utter that doleful lamentation, Prov. v. 12, "How have we hated instruction, and our hearts despised reproof!" &c. Let wilful sinners take timely warning.

Now when the captains heard the answer of the great ones, and they could not get a hearing from the old natives of the town, and that *Mansoul* was resolved to give the King's army battle; they prepared themselves to receive them, and to try it out by the power of the arm. And, first, they made their force more formidable against EAR-GATE; for they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places. After which they gave out the word, which was, *Ye must be born again.* (l) Then they sounded their trumpet: then they in the town made answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon *Mansoul*, over EAR-GATE, two great guns, the one called HIGH-MIND, and the other HEADY. Unto these two guns they trusted much; they were cast in the castle by *Diabolus's* founder whose name was *Mr. Puff-up*, and mischievous pieces they were. (m) But so vigilant

(l) Notwithstanding modern Nicodemuses may attempt to metaphorize away the spiritual meaning of these words, it is undeniably true, that, as we must be born into the natural world, before we can partake of the beneficial influences of the sun that gives warmth and light to it, so likewise must all be born anew, by the quickening operation of the Holy Ghost, into the spiritual world, before they can know, believe in, love, or obey, Christ the Sun of righteousness, and share in the blessings of his kingdom. See John iii. This indispensable pre-requisite is too little attended to.

(m) How many do we behold, especially among the rich and great, who, through pride and vain conceit, contemn Jesus and his blessed salvation: accounting all his followers as fools! But almighty grace is able to bring even these mountains low, while it exalts the valley, the humble and

and watchful were the captains when they saw them, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns, the townsfolk made no question but greatly to annoy the camp of *Shaddai*, and well enough to secure the gate; but they had not much cause to boast of what execution they did, as from what follows will be gathered.

The famous town of *Mansoul* had also some other small pieces in it, of the which they made use against the camp of *Shaddai*.

They from the camp also did as stoutly, and with as much of that as may in truth be called valour, let fly as fast at the town, and at EAR-GATE: for they saw, that unless they could break open EAR-GATE, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams: with their slings, therefore, they battered the houses and people of the town, and with their rams they sought to break EAR-GATE open.

The camp and town had several skirmishes and brisk encounters; while the captains, with their engines, made many brave attempts to break open and beat down the tower that was over EAR-GATE, and at the said gate to make their entrance: but *Mansoul* stood it out so lustily, through the rage of *Diabolus*, the valour of the lord *Will-be-will*, and the conduct

suppliant publican. A learned, persecuting Saul was, in the day of God's power, made a chosen vessel. But the day of vengeance is at hand, when despisers will wonder and perish; and "all that are incensed against Christ shall be ashamed." Isa. xlv. 21.

of old *Incredulity* the mayor, and *Mr. Forget-good* the recorder, that the charge and expence of that summer's wars (on the King's side) seemed to be almost entirely lost, and the advantage to return to *Mansoul*:(*n*) but when the captains saw how it was, they made a fair retreat, and intrenched themselves in their winter quarters. Now in this war, you must needs think there was much loss on both sides, of which be pleased to take this brief account, following.

The King's captains, when they marched from the court to come against *Mansoul* to war, as they came crossing over the country, they happened to light upon three young men that had a mind to go for soldiers; proper men they were, and men of courage (and skill) to appearance. Their names were *Mr. Tradition*, *Mr. Human-wisdom*, and *Mr. Man's-invention*. So they came up to the captains, and proffered their service to *Shaddai*. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them that they had considered the thing before, and that hearing they were upon their march for such a de-

(*n*) The opposition made to the work of grace by a raging devil, and inbred lusts and corrupt affections, his associates and coadjutors, is so great, that the most able ministers (though resolving by Divine assistance to spend and be spent in the service) are sometimes almost ready to give over the contest, as despairing of success; and complain, with their Lord, "Who hath believed our report; and to whom is the arm of the Lord revealed?" Isa. liii. 1. But they perseveringly rely on those sweet and encouraging words of promise, "Behold I am with you always," Matt. xxviii. 20; and, "All that the Father giveth me shall come to me." John vi. 27.

sign, came hither on purpose to meet them, that they might be listed under their excellencies. Then captain *Boanerges*, for that they were men of courage, listed them into his company, and so away they went to the war.

Now when the war was begun, in one of the briskest skirmishes, so it was, that a company of the lord *Will-be-will's* men sallied out of the sally ports, or posterns of the town, and fell in upon the rear of captain *Boanerges's* men, were these three fellows happened to be, so he took them prisoners,^(o) and away they carried them into the town; where they had not lain long in durance, but it began to be noised about the streets of the town, what three notable prisoners the lord *Will-be-will's* men had taken, and brought in prisoners out of the camp of *Shaddai*. At length tidings thereof were carried to *Diabolus* to the castle, to wit, what my lord *Will-be-will's* men had done, and whom they had taken prisoners.

Then *Diabolus* called for *Will-be-will*, to know the certainty of this matter. So he asked him, and he told him. Then did the giant send for the prisoners, and when they were come, he demanded of them

(o) Thus it will ever be with false professors, who have any other foundation than Christ Jesus; "in time of temptation, they fall away." Luke viii. 13. When violently assaulted by Satan, or their carnal appetites, they basely yield, and are taken captive by the enemy. Not so with those whom sovereign grace has enlisted under the banner of Jesus: they, being divinely strengthened with might in their inner man, grow stronger and stronger; and leaning on the holy and omnipotent arm of the Captain of their salvation, are by him led triumphantly on to Zion, in spite of sin, hell, and death; "such honour have all his saints!" Psa. cxlix. 9.

who they were, whence they came, and what they did in the camp of *Shaddai*? and they told him. Then he sent them into ward again. Not many days after he sent for them to him again, and then asked them, if they would be willing to serve him against their former captains? they then told him, that they did not so much live by religion, as by the fates of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him. Now while these things were thus in hand, there was one captain *Any-thing*, a great doer in the town of *Mansoul*,^(p) and to this captain *Any-thing* did *Diabolus* send these three men, with a note under his hand to receive them into his company; the contents of which letter were these:

‘*Any-thing*, my darling, the three men that are the bearers of this letter have a desire to serve me in the war: nor know I better to whose conduct to commit them, than to thine: receive them therefore in my name, and as need shall require, make use of them against *Shaddai* and his men. Farewell.’ So they came, and he received them, and he made two of them sergeants; but he made *Mr. Man’s-invention* his Armour Bearer. But thus much for this, and now to return to the camp.

They of the camp did also some execution upon

(p) Tradition, human wisdom, and man’s invention, have ever opposed the religion of Christ. When the only true religion is discarded, professors of this class will be ready to take up with that most in fashion, how contrary soever to the word, mind, and will of God. But, though men may deceive themselves, to the utter ruin of their souls, yet God is not mocked: for, “whatsoever a man soweth, that shall he also reap,” &c. Gal. vi. 7, 8.

the town; for they did beat down the roof of the new lord mayor's house, and so laid him more open than he was before. They had almost (with a sling) slain my lord *Will-be-will* outright, but he made shift to recover again. But they made a notable slaughter among the aldermen, for with only one shot they cut off six of them: to wit, *Mr. Swearing*, *Mr. Whoring*, *Mr. Fury*, *Mr. Stand-to-lies*, *Mr. Drunkenness*, and *Mr. Cheating*.(q)

They also dismounted the two great guns that stood upon the tower over EAR-GATE, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give the seasonable and warm alarms to the town of *Mansoul*. And this design of them did so hit, that I may say they did almost what they would to the molestation of the corporation.

For now could not *Mansoul* sleep securely as before,(r) nor could they now go to their debaucheries

(q) Gross sins may be broken off, without godly sorrow for sin; an outward reformation, and an inward change of heart, are widely different. True conversion is the sole work of the Spirit: it is both effectual in promoting true holiness, and saving in its fruits and effects

(r) Here the author presents us with a minute and lively representation of a sinner under conviction. Few writers were better able to treat this subject with effect than Mr. Bunyan. His own convictions had been various and severe; and he possessed the talent of describing any circumstance of tenderness or agitation in the most natural and affecting language. Reader, if thy heart vibrates to the sentiments of this description, beg of God not "to break the bruised

with that quietness as in times past; for they had from the camp of *Shaddai* such frequent warm alarms; yea, alarms upon alarms, first at one gate, and then at another, and again at all the gates at once; that they were broken as to former peace: yea, they had their alarms so frequently, and that when the nights were at the longest, the weather coldest, and so consequently the season most unseasonable, that that winter was to *Mansoul* a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town.^(s) Sometimes ten thousand of the King's soldiers, would be running round the walls of *Mansoul* at midnight, shouting, and lifting up their voice for the battle. Sometimes again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of *Mansoul*. Yea, so distressed were they with those that laid siege against them, that I dare say *Diabolus* their king had in these days his rest much broken.

In those days, as I was informed, new thoughts, and thoughts that began to run counter one to another, by degrees possessed the minds of the men of

reed, nor quench the smoking flax, until he send forth judgment unto victory."

(s) Happy for those, who, when in a measure reached by the preaching of the Gospel, have recourse to prayer, reading the Scriptures, and attendance on public worship; these are means in the hand of the Spirit, to forward the good work begun. But many, alas! when their consciences begin to be alarmed and uneasy, betake themselves to the pleasures and vanities of the world for a cure; thus they choke the good seed, and too often turn their backs on God and happiness for ever. Their case is truly deplorable.

the town of *Mansoul*. Some would say, 'There is no living thus.' Others would then reply, 'This will be over shortly.' Then would a third stand up and answer, 'Let us turn to King *Shaddai*, and so put an end to all these troubles.' And a fourth would come in with a fair speech, saying, 'I doubt he will not receive us.'

The old gentleman too, the recorder, that was so before *Diabolus* took *Mansoul*, he also began to talk aloud, and his words were now to the town of *Mansoul* as if they were great claps of thunder. No noise now so terrible in *Mansoul* as was his, with the noise of the soldiers, and shoutings of the captains.

Also things began to grow scarce in *Mansoul*; now the things that her soul lusted after departed from her.* Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shews of the shadow of death, were upon the inhabitants of *Mansoul*. And now, O how glad would *Mansoul* have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world! (t)

The captains also, in the deep of winter, did send, by the mouth of *Boanerges'* trumpeter, a summons to *Mansoul*, to yield up herself to the King, the great King *Shaddai*. They sent it once, and twice,

* "And, when he had spent all, there arose a mighty famine in that land: and he began to be in want." Luke xv. 14.

(t) When the infinite worth of the soul, and the importance of eternal concerns, take place in the mind, all inferior objects lose their weight: and the distressed sinner is stripped of every hope of peace and safety, and every dependance for salvation, but Christ Jesus, the only foundation that God has laid in Zion.

and thrice ; not knowing but that at some time there might be in *Mansoul* some willingness to surrender up themselves unto them, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old *Incredulity*, and the fickleness of the thoughts of my lord *Will-be-will*. *Diabolus* also began to rave : wherefore *Mansoul*, as to yielding, was not as yet all of one mind, therefore they still lay distressed under these perplexing fears.

I told you but now, that they of the King's army had this winter (*u*) sent three times to *Mansoul*, to submit herself.

The first time the trumpeter went, he went with the words of peace, telling them, that the captains, the noble captains of *Shaddai*, pitied and bewailed the misery of the now perishing town of *Mansoul*, and were troubled to see them stand so much in the way of their own deliverance. He said, moreover, that the captains bid him tell them, that if now poor *Mansoul* would humble herself, and turn, her former rebellions and most notorious treasons should, by their most merciful King, be forgiven them, yea,

(*u*) The condition of the soul in its natural state, is here fitly compared to winter ; for, in many unconverted persons, not so much as the leaves of profession are to be found, much less any fruit unto God ; all the powers of the mind, are benumbed, lifeless, and barren, with respect to the things of God ; the whole man, being thus stripped of union and communion with God, if he remains so till death, after being wretched in time, must necessarily be miserable to all eternity ; for we read, in John viii. 21, they that die in their sins can have no admittance into Christ's presence in heaven.

and forgotten too. And having bid them beware they stood not in their own way, that they opposed not themselves, nor made themselves their own losers, he returned again into the camp.

The second time the trumpeter went, he treated them a little more roughly ; for after sound of trumpet he told them, that their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of *Mansoul*, or lay their bones before the town walls.

He went again the third time, and dealt with them yet more roughly ; telling them, that now, since they had been so horribly profane, he did not know, not certainly know, whether the captains were inclined to mercy or judgment ; (x) only, said he, they commanded me to give you a summons to open the gates unto them ; so he returned, and went into the camp.

These three summonses, and especially the two last, so distressed the town, that they presently called a consultation, the result of which was this, that my lord *Will-be-will* should go up to EAR-GATE, and there, with sound of trumpet, call to the captains of the camp for a parley. Well, the lord *Will-be-will* sounded upon the wall ; so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains that they had heard and considered their summonses, and would come to an agree-

(x) Sinners, in general, have the utmost reason to look for deserved judgment, without mercy, "for all have sinned." Rom. iii. 23. But though election is of grace alone, yet the merciful invitation is addressed to all : "Him that cometh to me, I will in no wise cast out." John vi. 27. May the Lord enable his dear people to trust to all his precious promises, unto eternal life !

ment with them and with their king *Shaddai*, upon such certain terms, articles and propositions, as with and by the order of their prince, they to them were appointed to propound: to wit, they would agree upon these grounds to be one people with them. (*y*)

1. 'If that those of their own company, as the now lord mayor, and their *Mr. Forget-good*, with their brave lord *Will-be-will*, might, under *Shaddai*, be still the governors of the town, castle and gates of *Mansoul*. 2. Provided that no man, that now served under the great giant *Diabolus*, be by *Shaddai* cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of *Mansoul*. 3. That it shall be granted them, that they of the town of *Mansoul* enjoy certain of their rights and privileges; to wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their king *Diabolus*, that now is, and long has been, their only lord and great defender. 4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent. These be our propositions, or conditions of peace: and upon these terms,' said they, 'we will submit to your King.'

But when the captains had heard this weak and feeble offer of the town of *Mansoul*, and their high

(*y*) Many would embrace religion, and be candidates for heaven, if they might withal retain their old lords and rulers, namely, their lusts and inordinate affections. But this cannot be; old things must pass away, and all things become new. Christ can have no concord with Belial: he will be a complete Saviour, to cleanse, renew, and sanctify, that he may, as most worthy, have all the glory in earth and heaven.

and bold demands, they made to them again, by their noble captain, the captain *Boanerges*, this speech following :

‘ O ye inhabitants of the town of *Mansoul*, when I heard your trumpet sound for a parley with us, I can truly say, I was glad ; but when you said you were willing to submit yourselves to our lord and King, then I was yet more glad ; but when by your silly provisoes and foolish cavils you laid the stumbling-block of your iniquity before your faces, then was my gladness turned into sorrow, and my hopeful beginnings of your return into languishing and fainting fears.(z)

‘ I count, that old *Ill-pause*, the ancient enemy of *Mansoul*, drew up these proposals that now you present us with, as terms of agreement ; but they deserve not to be admitted to sound in the ear of any man that pretends to have service for *Shaddai*. We do therefore jointly, and that with the highest disdain, refuse and reject such things, as the greatest of iniquities.*

But, O *Mansoul*, if you will give yourselves into our

(z) The dear ministers of Christ, well knowing that the salvation of an immortal soul is of infinite consequence, and the loss of it inconceivably dreadful, rejoice at the most distant prospect of its return to God and happiness. But through the insensibility and hardness of men’s hearts, their hopes of conversion are often frustrated ; and, instead of seeing a successful end to their labours in the Lord, they have often abundant reason to lament that the convictions of some hearers are “as the morning cloud, and go away as the early dew.” Hos. vi. 4. Hereby they are convinced, that “Paul may preach, and Apollos may water, but God giveth the increase.” 1 Cor. iii. 6.

* “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” 2 Tim. ii. 19.

hands, or rather into the hands of our King, and will trust him to make such terms with you and for you as shall seem good in his eyes (and I dare say they shall be such as you shall find to be most profitable to you), then we will receive you, and be at peace with you: but if you like not to trust yourselves in the arms of *Shad-dai* our King, then things are but where they were before, and we know also what we have to do.

Then cried out old *Incredulity*, the lord mayor, and said, ‘And who, being out of the hands of their enemies, as we see we are now, will be so foolish as to put the staff out of their own hands into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do you know the manner and temper of their King? ‘Tis said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the way: and by the others, that he requireth of them much more than they can perform. Wherefore it seems, O *Mansoul*, to be thy wisdom to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own: wherefore to give up yourselves to an unlimited power, is the greatest folly in the world; for now indeed you may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? or whether he will not cut off every one of us, and send out of his country another new people, and cause them to inhabit this town?(a)

(a) These hard speeches against God, are the genuine

This speech of the lord mayor undid all, and threw flat to the ground their hopes of an accord : wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the mayor to his castle, and to his king.

Now *Diabolus* had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, *Diabolus* saluted him with, "Welcome my lord, how went matters betwixt you to-day?" Then the lord *Incredulity* (with a low congé) told him the whole of the matter, saying; Thus said the captain of *Shaddai*, and thus and thus said I. The which as it was told to *Diabolus*, he was very glad to hear; and said, "My lord-mayor, my faithful *Incredulity*, I have proved thy fidelity above ten times already, but never found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be lord-mayor of *Mansoul*; I will make thee my universal deputy; and thou shalt, next to me, have all nations under thy hand; yea, thou shalt lay hands upon them, that they may not resist thee; nor shall any of our vassals walk more at liberty, but those that shall be

suggestions of an evil heart of unbelief; inasmuch as God, who is love, intends no evil, but only good to man. God delighteth in mercy; and in the return of sinners to himself, the fountain of bliss: and therefore he says, Deut. xxxii. 47, "It is not a vain thing for you, (to forsake sin, and serve the Lord,) because it is your life:" *q. d.* It is essential to the happiness of your soul; and is the only means of your escaping misery both here and for ever. This Scripture-truth all real Christians will subscribe to, as their own happy experience.

content to walk in thy fetters.”(b) Now came the lord-mayor out from *Diabolus*, as if he had obtained a favour indeed: wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, though the lord-mayor and *Diabolus* did thus well agree, yet this repulse to the brave captains put *Mansoul* into a mutiny; for while old *Incredulity* went into the castle, to congratulate with his lord on what had passed, the old lord-mayor that was so before *Diabolus* came to the town, to wit, my lord *Understanding*, and the old recorder *Mr. Conscience*, getting intelligence of what had passed at EAR-GATE (for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains); but I say, they got intelligence of what had passed there, and were much concerned therewith: wherefore they getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old *Incredulity* the lord-mayor: to wit, how little reverence he shewed therein, either to the captains, or their King; also how he implicitly charged them with unfaithful-

(b) As the service of God is perfect freedom, so a disposition to serve sin, through unbelief, exposes to the worst of slavery; because the subjects of it, conscious that God is their enemy, and judgment at hand, “are, through fear of death, all their life-time subject to bondage.” Heb. ii. 15. Such Christ came to deliver, by his bloodshedding and righteousness, having conquered death and hell, and obtained eternal redemption for them.

ness and treachery: for what less, quoth he, could be made of his words, when he said he would not yield to their proposition? and added moreover, a supposition that he would destroy us, when before he had sent us word, that he would shew us mercy?(c) The multitude, being now possessed with the conviction of the evil old *Incredulity* had done, began to run together in companies in all places, and in every corner of the streets of *Mansoul*; and first they began to mutter, then to talk openly; and after that they ran to and fro and cried as they ran, O the brave captains of *Shaddai*! Would we were under the government of the captains, and of *Shaddai* their King! When the lord-mayor had intelligence, that *Mansoul* was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the shew of his countenance. But when they saw him, they came running upon him, and had doubtless done him mischief, had he not betaken himself to his house. However they strongly assaulted the house where he was, to have pulled it about his ears; but the place was too strong, so they failed of that. Then he, taking some courage, addressed

(c) The ministers of the Gospel of reconciliation are very unjustly slandered, as though they proclaimed nothing but wrath and damnation to sinners in general; whereas they only denounce inevitable destruction to the obstinately rebellious: but free, sovereign, boundless mercy, and everlasting love, through the Lord Jesus Christ, to sensible, returning sinners, who are enabled to obey the gracious invitation. May the Divine Spirit quicken many dead souls, and dispose them to accept the offers of peace and salvation, in this their day: for,

“Mercy and grace arrest the thunder *now*,
But cannot long avert the threaten’d blow.”

himself out of a window to the people in this manner:

“Gentlemen, what is the reason that there is this uproar here to-day?”

Then answered my lord *Understanding*, “It is even because thou and thy master have carried it not rightly, and as you should, to the captains of *Shaddai*; for in three things thou art faulty: (*d*) First, in that you would not let *Mr. Conscience* and myself be at the hearing of your discourse. Secondly, in that you propounded such terms of peace to the captains, which could by no means be granted, unless they had intended that their *Shaddai* should have been only a titular prince; and that *Mansoul* should still have had power, by law, to have lived in all vanity and lewdness before him, and so by consequence *Diabolus* should still be here king in power, and the other only king in name. Thirdly, for that thou didst thyself, after the captains had shewed us upon what conditions they would have received to mercy, even undo all again with thy unsavoury, unseasonable, and ungodly speech.”

When old *Incredulity* had heard this speech, he

(*d*) Thus we see what insurmountable obstacles, were it not for almighty grace, unbelief throws in the way, to hinder poor sinners from coming to Christ: the motions of conscience are suppressed, the understanding not suffered to exert its powers, terms of reconciliation proposed that are dishonourable to God, and his righteous law, as well as degrading to the glory of Christ's complete work: and, lastly, the false and ungodly suggestions of an evil and unbelieving heart, keep back the soul from closing with the tenders of mercy and grace in the Gospel. Lord, give faith, and increase it!

cried out, "Treason! Treason! To your arms! O ye, the trusty friends of *Diabolus* in *Mansoul*!"

Under. Sir, you may put upon my words what construction you please, but I am sure that the captains of such a high Lord as theirs deserved a better treatment at your hands.

Then said old *Incredulity*, "This is but little better. But, Sir, quoth he, what I spake, I spake for my prince, for his government, and the quieting of the people, whom, by your unlawful actions, you have this day set to mutiny against us."

Then replied the old recorder, whose name was *Mr. Conscience*, and said, 'Sir, you ought not thus to retort upon what my lord *Understanding* hath said: it is evident enough that he hath spoken the truth, and that you are an enemy to *Mansoul*:^(e) be convinced then of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to *Mansoul* thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of *Mansoul*; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it.'

Then said old *Incredulity*, 'Sir, If I live, I will do your errand to *Diabolus*, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you.'

(e) Happy they, who are in their inmost soul convinced of the excellence of truth, and the importance of eternal concerns: their souls will then acquiesce in all God's dealings, become humble and thankful receivers out of the fulness of Jesus, and rejoice in his precious and finished salvation.

Under. Sir, your prince and you are foreigners to *Mansoul*, and not the natives thereof. And who can tell but that when you have brought us into greater straits (when you also shall see that yourselves can be safe by no other means than by flight,) you may leave us, and shift for yourselves, or set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins.

Incre. Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject; and know ye, when my lord the king shall hear of this day's work, he will give you but little thanks for your labour.

Now while these gentlemen were thus in their chiding words, down come from the walls and gates of the town the lord *Will-be-will*, *Mr. Prejudice*, old *Ill-pause*, and several of the new made aldermen and burgesses; and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was silence commanded, and the old fox, *Incredulity*, began to speak; 'My lord, quoth he, here are a couple of peevish gentlemen, that have, as a fruit of their bad dispositions, and, as I fear, through the advice of one *Mr. Discontent*, tumultuously gathered this company against this day; and also attempted to run the town into acts of rebellion against our prince.(f)

(f) When Satan, the strong man armed, is losing his power by the Holy Spirit's enlivening influences on the heart, touched with a sense of danger, and sending up a cry for mercy; then unbelief and guilty fears intrude, to oppose the work. But all in vain; for before Zerubbabel every mountain shall become a plain, the Lord alone be exalted, and glory crown what grace began.

Then stood up all the *Diabolonians* that were present, and affirmed these things to be true.

Now when they that took the part of my lord *Understanding*, and with *Mr. Conscience*, perceived that they were like to come by the worst, for that force and power was on the other side, they came in for their help and relief; so a great company was on both sides. Then they on *Incredulity's* side would have had the two old gentlemen presently away to the prison; but they on the other side said they should not. Then they began to cry up parties again; the *Diabolonians* cry up old *Incredulity*, *Forget-good*, the new aldermen, and their great one *Diabolus*; and the other party as fast cried up *Shaddai*, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickermment went a while, at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman, *Mr. Conscience* was knocked down twice by one of the *Diabolonians* whose name was *Mr. Benumbing*. And my lord *Understanding* had like to have been slain with an harquebus, but that he that had shot, failed to take his aim aright. Nor did the other side wholly escape: for there was one *Mr. Rash-head*, a *Diabolonian*, that had his brains beaten out by one *Mr. Mind*, the lord *Will-be-will's* servant; and it made me laugh to see how old *Mr. Prejudice* was kicked and tumbled about in the dirt; for though a while since he was made a captain of the *Diabolonians*, to the hurt and damage of the town, yet now they had got him under their feet; and I'll assure you, he had, by some of the lord *Understanding's*

party, his crown cracked to boot. (g) *Mr. Any-thing* also became a brisk man in the broil ; but both sides were against him, because he was true to none. Yet he had for his malapertness one of his legs broken ; and he that did it wished it had been his neck. Much harm more was done on both sides ; but this must not be forgotten, it was now a wonder to see my lord *Will-be-will* so indifferent as he was ; he did not seem to take one side more than another, only it was perceived that he smiled to see how old *Prejudice* was tumbled up and down in the dirt ; also when captain *Any-thing* came halting up before him, he seemed to take but little notice of him.

Now when the uproar was over, *Diabolus* sends for my lord *Understanding* and *Mr. Conscience*, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in *Mansoul*. So now the town began to be quiet again, and the prisoners were used hardly ; yea, he thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates. But let us return to our story ; the captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do. Now some said, Let us go presently and fall upon the town ; but the greatest part thought, rather better 'twould be to give them another summons to yield ; and the reason why

(g) "The carnal mind is enmity against God." Rom. viii. 7. But it is the peculiar office of the Divine Spirit, to destroy the enmity, and root out prejudice ; to enlighten the understanding, that the ways of the all-wise God may be manifested, that they are holy, just, and good.

they thought this to be the best, was, because that, so far as could be perceived, the town of *Mansoul* now was more inclinable than heretofore. (*h*) And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired, before the trumpeter addressed himself to his journey. Wherefore, coming up to the wall of the town, he steered his course to EAR-GATE; and there sounded, as he was commanded. They then that were within, came out to see what was the matter, and the trumpeter made them this speech following:

‘O hard-hearted and deplorable town of *Mansoul*! how long wilt thou love thy simplicity; and ye fools, delight in your scorning? As yet despise you the offers of grace and deliverance? As yet will ye refuse the golden offers of *Shaddai*, and trust to the lies and falsehood of *Diabolus*? Think you, when *Shaddai* shall have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort? or that by ruffling language

(*h*) The Lord rejoices in his work begun, still waits to be gracious, and lovingly invites sinners to Jesus, the source of all blessedness and peace.

“O ye that stray, by fires false-glaring led,
In vice deep sunk, companions of the dead,
The light approach; to the straight paths repair,
See your salvation, your Redeemer hear!
‘Come, all ye weary, by your woes oppress’d,
I will refresh you, I will give you rest.’” Matt. xi. 28.

you can make him afraid as a grasshopper? Doth he intreat you for fear of you? Do you think that you are stronger than he? Look to the heavens, and behold and consider the stars, how high are they? Can you stop the sun from running his course, and hinder the moon from giving her light? Can you count the number of the stars, or stop the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that is proud, and abase him; and bend their faces in secret? Yet these are some of the works of our King, in whose name, this day, we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains.'⁽ⁱ⁾

At this summons the *Mansoulians* seemed to be at a stand, and knew not what answer to make: wherefore *Diabolus* forthwith appeared, and took upon him to do it himself; and thus he begins, but turns his speech to them of *Mansoul*.

'Gentlemen,' quoth he, 'and my faithful subjects, if it is true what this summoner hath said, concerning the greatness of their King; by his terror, you will always be kept in bondage, and so be made to sneak. Yea, how can you now, though he is at such a distance, endure to think of such a mighty One? And if not to

(i) Although the everlasting and incomprehensible Jehovah, our Saviour, is of power irresistible, and inconceivably happy, yet such is his love to precious souls, that, as the Friend of sinners, he condescends to sue for admittance into their hearts, inviting them to turn to him and live. O that the Lord may daily see of the travail of his soul, and his glory advanced, by the conviction of sinners, and the prosperity of his Gospel!

think of him while at a distance, how can you endure to be in his presence? I your prince am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

‘Farther, If all be true that this man hath said, how comes it to pass that the subjects of *Shaddai* are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.

‘Consider, my *Mansoul*; would thou wert as loth to leave me as I am loth to leave thee. But consider, I say, the ball is yet at my foot: liberty you have, if you know how to use it: yea, a king you have too, if you can tell how to love and obey him.’(k)

Upon this speech the town of *Mansoul* again hardened their hearts yet once more against the captains of *Shaddai*. The thoughts of his holiness sunk them in despair, wherefore, after a short consultation, they (of the *Diabolonians*’ party they were) sent back this word by the trumpeter: That, for their parts, they were resolved to stick to their king, but never to yield to *Shaddai*; so it was but in vain to give them any further summons, for they had rather die upon the place, than to yield. And now things seemed to be gone quite back, and *Mansoul* to be out of reach

(k) The love and practice of sin is the vilest drudgery, and the service of Satan the most cruel tyranny; its wages will be the never-dying worm, and unquenchable fire. Reader, may the Lord enable us, in faith, to resist the devil, escape his snares, and stand fast in that blessed liberty wherewith the Son of God makes his disciples free indeed! See John viii. 36.

or call : yet the captains, who knew what their Lord could do, would not be beat out of heart: they therefore sent them another summons, more sharp and severe than the last ; but the sooner they were sent to reconcile to *Shaddai*, the farther off they were, “ As they called them, so they went from them,” Hos. xi. 2. yea, though they called them to the Most High.

So they ceased to deal any more with them in that way, and inclined to think of another way. The captains, therefore, gathered themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and deliver it from the tyranny of *Diabolus*. (l) And one said after this manner, another after that. Then stood up the right noble captain *Conviction*, and said, ‘ My brethren, my opinion is this :

‘ First, That we continually play our slings into the town, and keep them in a continual alarm, molesting them day and night ; by thus doing, we shall stop the growth of their rampant spirits: for a lion may be tamed by continual molestation.

‘ Secondly, This done, I advise, that in the next place, we, with one consent, draw up a petition to our Lord *Shaddai*, by which, after we have shewed our King the condition of *Mansoul*, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty’s help ;

(l) Known only to the Lord are the appointed heirs of salvation : therefore godly ministers are unwearied and assiduous, and also frequent in their addresses at the throne of mercy, for the conversion of poor sinners : these they continue to reprove, rebuke, exhort, with all long-suffering and doctrine ; resting assured that their labour will not be in vain in the Lord.

and that he will please to send us more force and power, and some gallant and well spoken commander to head them, that so his Majesty may not loose the benefit of these his good beginnings, but may complete his conquest upon the town of *Mansoul*. (*m*)

To this speech of the noble captain *Conviction* they as one man consented, and agreed that a petition should forthwith be drawn up, and sent by a fit man away to *Shaddai* with speed. The contents of the petition were thus: ‘Most gracious and glorious King, the Lord of the best world, and builder of the town of *Mansoul*; we have dread Sovereign, at thy command, put our lives in jeopardy, and at thy bidding made war upon the famous town of *Mansoul*. When we went up against it, we did according to our commission, first offered conditions of peace unto it, but they, great King, set light by our counsel, and would none of our reproof.* They were for shutting their gates, and so keeping us out of the town: they also mounted their guns, they sallied out upon us, and have done us what damage they could; but we pursued them with alarm upon alarm,

(*m*) In all distresses, especially those respecting the way of salvation, it is an inestimable privilege to have free access to a covenant God, for obtaining wisdom and strength; this rich blessing all believers enjoy through the blood of Jesus their propitiation; through his prevailing intercession their prayers are heard and accepted, and, for his sake, every needful grace, mercy, and comfort, are bestowed on the household of faith.

* “But they made light of it, and went their ways, one to his farm, another to his merchandize.” Matt. xxv. 5. “But they refused to hearken and pulled away the shoulder, and stopped their ears that they should not hear.” Zech. vii. 11.

requiting them with such retribution as was meet, and have done some execution upon the town.

‘*Diabolus, Incredulity, and Will-be-will*, are the great doers against us : now we are in our winter-quarters, but so as that we do yet with an high hand molest and distress the town.

‘Once, as we think, had we had but one substantial friend in the town, such as would have seconded the sound of our summons as he ought, the people might have yielded themselves : but there were none but enemies there, nor any to speak in behalf of our Lord to the town : wherefore, though we have done as we could, yet *Mansoul* abides in a state of rebellion against thee.(n)

‘Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of *Mansoul* is : and send, Lord, as we now desire, more forces to *Mansoul*, that it may be subdued ; and a man to head them, that the town may both love and fear.

‘We do not thus speak because we are willing to relinquish the war (for we are for laying our bones against the place,) but that the town of *Mansoul* may be won for thy majesty. We also pray thy majesty, for expedition in this matter, that, after conquest, we may be at liberty to be sent about other thy gracious designs. Amen.’

(n) Bishop Wilkins, in his *Gift of Prayer*, gives an awful picture of man’s total depravity and departure from God by the fall : [“What a world of mischief (says he) is there in our several parts ! our wills, our affections, our tongues, and eyes ! and yet all these are but as little rivulets ; the fountain, or rather the sea, that feeds them, is our corrupted nature.”]

The petition, thus drawn up, was sent away with haste to the King by the hand of that good man, *Mr. Love-to-Mansoul*.

When this petition was come to the palace of the King, who should it be delivered to but the King's Son. So he took it, and read it; and because the contents of it pleased him well, he mended it, and also, in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hands, he carried it unto the King: to whom when he had with obeisance delivered it, he put on authority, and spake to it himself.

Now the King, at the sight of the petition, was glad; but how much more, think you, when it was seconded by his Son! It pleased him also to hear that his servants, who encamped against *Mansoul*, were so hearty in the work, and so stedfast in their resolves, and that they had already got some ground upon the famous town of *Mansoul*.

Wherefore the King called to him *Emanuel* his Son, who said, Here am I my Father. Then said the King, Thou knowest, as I do myself, the condition of *Mansoul*, and what thou hast done to redeem it.(o) Come now therefore, my Son, and prepare thy-

(o) The great worth of souls is evident from the infinite price paid for their ransom, the blood of God. Acts xx. 28. Hence the dear ministers of Christ are incessantly urging repentance towards God, and faith in Jesus, as the means in the hand of the Spirit: they, in their Master's name,

“Proclaim salvation for a guilty race,
Undone by nature, but redeem'd by grace—
Ye sons of men, repeat the solemn sound,
The Lord a ransom for his sons hath found.”

self for the war, for thou shalt go to my camp at *Mansoul*: thou shalt also there prosper and prevail, and conquer the town of *Mansoul*.

Then said the King's Son, 'Thy law is within my heart: I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me therefore what force thou shalt in thy wisdom think meet; and I will go, and will deliver from *Diabolus*, and from his power, thy perishing town of *Mansoul*. My heart has been often pained within me, for the miserable town of *Mansoul*: but now it is rejoiced, but now it is glad;' and with that he leaped over the mountains for joy, saying, 'I have not in my heart thought any thing too dear for *Mansoul*; the day of vengeance is in mine heart for thee, my *Mansoul*; and glad am I that thou, my Father, hast made me the captain of their salvation.* And I will now begin to plague all that have been a plague to my town of *Mansoul*, and I will deliver it from their hands.'(p)

When the King's Son had said thus to his Father, it presently flew like lightining round about at court; yea, it there became the only talk, what *Emanuel* was to go to do for the famous town of *Mansoul*. But you

* "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. ii. 10.

(p) The Lord's own arm brings salvation. As Bishop Hall observes, "When the inward call of the Spirit accompanies the outward call of the word, the soul readily complies, and presently yields obedience to the voice of God. When Christ speaks by his Spirit to our hearts, Satan shall not hold us down, the world shall not keep us down; but we shall arise and follow our Lord and Master." Isa. lxiii. 5, and Luke xix. 6.

cannot think how the courtiers too were taken with this design of the Prince; yea, so affected were they with this work, and with the justness of the war, that the highest lord and greatest peer of the kingdom coveted to have commissions under *Emanuel*, to go and help to recover again to *Shaddai* that miserable town of *Mansoul*.

Then it was concluded that some should go and carry tidings to the camp, that *Emanuel* was to come to recover *Mansoul*; and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But oh! how ready were the high ones at court to run like lackies to carry these tidings to the camp that was at *Mansoul*.

Now when the captains perceived that the King would send *Emanuel* his Son, and that it also delighted the Son to be sent on this errand by the great *Shaddai* his Father; they also, to shew how they were pleased at the thoughts of his coming, gave a shout that made the earth rend at the sound thereof; yea, the mountains answered the echo, and *Diabolus* himself tottered and shook,

Now you must know, that though the town of *Mansoul* itself was not much, if at all concerned with the project (for, alas for them! they were woefully besotted, for they chiefly regarded their pleasure and lusts); yet *Diabolus* their governor was, for he had his spies continually abroad, who brought him intelligence of all things; and they told him what was doing at court against him, and that *Emanuel* would certainly come shortly with a power to invade him. Nor was there any man in court, nor peer of the

kingdom, that *Diabolus* so feared, as he feared this Prince: for, if you remember, I shewed you before, that *Diabolus* had felt the weight of his hand already; so that since it was he that was to come, this made him sore afraid.

Well, you see how I have told you that the King's Son was engaged to come from the court to save *Mansoul*, (q) and that his Father had made him captain of the forces: the time therefore of his setting forth being now expired, he addressed himself for the march; and taking with him, for his power, five noble captains and their forces. (r)

1. The first was that famous captain, the noble captain *Credence*; his were the red colours, and *Mr. Promise* bare them, and for an escutcheon he had the only Lamb and golden shield;* and he had ten thousand men at his feet. 2. The second was that famous captain, the captain *Good-hope*; his were the blue colours, his standard-bearer was *Mr. Expectation*; and for an escutcheon he had Three Golden

(q) Behold, ye wretched, what almighty love has done, and can do:—

“The Saviour comes, by ancient seers foretold;
Hear him, ye deaf; and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless eyeballs pour the day:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.”

POPE'S MESSIAH.

(r) The powerful influences, gifts, and graces of the Holy Spirit, faith, hope, love, goodness, patience, humility, heavenly-mindedness, &c.

* “Behold the Lamb of God, which taketh away the sins of the world.” John i. 19. “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Eph. vi. 16.

Anchors;* and he had ten thousand men at his feet. 3. The third was that valiant captain, the captain *Charity* :† his standard-bearer was, *Mr. Pitiful* ; his were the green colours, and for his escutcheon he had Three Naked Orphans embraced in his bosom ; and he had ten thousand at his feet. 4. The fourth was that gallant commander, the captain *Innocent* : his standard-bearer was *Mr. Harmless* ;‡ his were the white colours ; and for his escutcheon he had Three Golden Doves. 5. The fifth was the truly loyal and well-beloved captain, the captain *Patience* : his standard-bearer was *Mr. Suffer-long* ; his were the black colours, and for an escutcheon he had Three Arrows through a Golden Heart.

These were *Emanuel's* captains, these their standard-bearers, their colours, and escutcheons, and these the men under their command. So as was said, the brave Prince took his march, to go to the town of *Mansoul*. Captain *Credence* led the van, and captain *Patience* brought up the rear. So, the other three, with their men, made up the main body. The prince himself rode in his chariot at the head of them.

But when they set out for their march, oh how the

* “ Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” Heb. vi. 19.

† “ Charity suffereth long, and is kind ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.” 1 Cor. xiii. 4. 8.

‡ “ Behold, I send you forth as sheep in the midst of wolves, be ye, therefore, wise as serpents, and harmless as doves.” Matt. x. 16.

trumpets sounded, their armour glittered, and how the colours waved in the wind ! The Prince's armour was all gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King *Shaddai*, and for the happy deliverance of the town of *Mansoul*.(s)

Emanuel also, when he had thus set forward to go to recover the town of *Mansoul*, took with him, at the command of his Father, fifty-four battering-rams, and twelve slings to whirl stones withal. Every one of these was made of pure gold ; and these they carried with them in the heart and body of their army, all along as they went to *Mansoul*. (t)

So they marched till they came within less than a league of the town ; and there they lay till the first four captains came thither, to acquaint them with matters. Then they took their journey to go to the town of *Mansoul*, and unto *Mansoul* they came ; but

(s) The Lord our adorable Redeemer's praise will be the delightful and everlasting theme of saints and angels ; his heart and hands are now full of blessings for his people ; but when his glorious work shall receive its full accomplishment in the heavenly mansions,

“ No sigh, no murmur, his elect shall hear,
From ev'ry face he'll wipe off ev'ry tear ;
In adamant chains shall death be bound,
And Hell's grim tyrant feel th' eternal wound.”

MESSIAH.

(t) “ Faith comes by hearing, and hearing by the word of God.” Rom. x. 17. Christ, as the Saviour of lost sinners, is the sum and substance of the Bible. “ Search the Scriptures,” John v. 39, they are the grand instruments of conversion and salvation, through the blessed Spirit's powerful influence.

when the old soldiers, that were in the camp, saw that they had new forces to join with, they again gave such a shout before the walls of *Mansoul*, that it put *Diabolus* into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of *Mansoul* only, but they invironed it round on every side, and beset it behind and before; so that now, let *Mansoul* look which way it would, it saw force and power lie in siege against it. Besides, there were mounts cast up against it: the mount *Gracious* was on the one side and mount *Justice* on the other. Farther, there were several small banks and advance grounds, as *Plain-truth* hill, and *No-sin* banks, where many of the slings were placed against the town. Upon mount *Gracious* were planted four, and upon mount *Justice* were placed as many: and the rest were conveniently placed in several parts round about the town. Five of the best battering rams, that is, of the biggest of them, were placed upon mount HEARKEN, a mount cast up hard by EAR-GATE, with intent to break that open. (u)

Now when the town of *Mansoul* saw the multitude and the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted; together with the glittering of the armour, and the waving of their colours; they

(u) The Lord, the eternal Spirit, must first give the hearing ear, and the understanding heart, ere any saving work can be begun; but, after that happy period, the soul will readily hearken to the voice of God, in his word; will become sensible of its ruinous state, and flee to Christ for pardon and peace, through his atoning blood, and justifying righteousness.

were forced to shift and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint; for though before they thought themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

When the good Prince *Emanuel* had thus beleaguered *Mansoul*, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon mount *Gracious*. And this he did for two reasons: 1. To give notice to *Mansoul*, that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, by continuing in their rebellion.

So the white flag, with the Three Golden Doves on it, was hung out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince.

Then he commanded, and they set the red flag upon that mount called *Justice*. It was the red flag of captain *Judgment*, whose escutcheon was the Burning Fiery Furnace; also this stood waving before them in the wind for several days together. But look how they carried it under the white flag, when that was hung out, so did they also when the red one was; and yet he took no advantage of them.(x)

(x) This and the preceding part, exhibit a glorious display of the goodness, long-suffering, and forbearance of God! Judgment and mercy, life and death, good and evil, are set before sinners for their choice. And though election be entirely of free grace, yet at the great day the whole world of

Then he again commanded that his servants should hang out the black flag of defiance against them, whose escutcheon was the Three Burning Thunderbolts. But as unconcerned was *Mansoul* at this, as at those that went before. But when the Prince saw that neither mercy nor judgment, nor execution of judgment, would or could come near the heart of *Mansoul*, he was touched with much compunction, and said, Surely this strange carriage of the town of *Mansoul*, doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the war in which we are concerned, when I make wars upon mine enemy *Diabolus*.

Therefore he sent to the town of *Mansoul*, to let them know what he meant by those signs and ceremonies of the flag; and also to know of them which of the things they will chuse, whether grace and mercy, or judgment, and the execution of judgment. All this while they kept the gates shut as fast as they could. Their guards were also doubled, and their watch made as strong as they could. *Diabolus* also plucked up what heart he could, to encourage the town to make resistance.(y)

the ungodly and unjustified will be guilty and self-condemned at the bar of a holy God, the righteous Judge of quick and dead. See Deut. xxx. 15. 19; John iii. 19. Let obstinate sinners hear and tremble.

(y) This is a true, but awful picture of all natural men; they harden their hearts, stop their ears against the truth, and resist the counsel of God against themselves; and the enemy, by various devices and temptations, keeps them under the power of spiritual blindness and unbelief.

The townsmen also made answer to the Prince's messenger, in substance, according to that which follows:

‘Great sir, as to what, by your messenger, you have signified to us, whether we will accept your mercy, or fall by your justice; we are bound by the law and custom of this place, and can give you no positive answer: for it is against the law, government, and prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit and profitable to us.’

When the good Prince *Emanuel* heard this answer, and saw the slavery and bondage of the people, and how contented they were to abide in the chains of the tyrant *Diabolus*, it grieved him at the heart. And indeed, when at any time he perceived that any were contented with the slavery of the giant, he would be affected with it.(z)

But to return again to our purpose. After the town had carried this news to *Diabolus*, and had told him moreover, that the Prince, that lay in the leaguer without the wall, waited upon them for an answer; he refused, and huffed as well as he could, but in heart he was afraid.

(z) The lamentation of Christ over Jerusalem, with other similar passages in the Old Testament, are designed to convince us of the infinite tenderness of the Divine love and pity. But how seldom do we see the sinner relenting while he hears them! Yet were he to read the like passages in some wild romance, he would dissolve into tears. O let us consider, that these texts contain the language of a God; the God whom we have dreadfully provoked; and with whom we have to do as our Judge and Redeemer!

Then said he, 'I will go down to the gates myself, and give him such an answer as I think fit.' So he went down to *Mouth-gate*, and there addressed himself to speak to *Emanuel*, (but in such language as the town understood not), the contents whereof were as follows :

'O thou great *Emanuel*, Lord of world, I know thee, that thou art the Son of the great *Shaddai*! Wherefore art thou come to torment me and to cast me out of my possession? This town of *Mansoul*, as thou very well knowest, is mine by right of conquest; I won it in the open field: and "shall the prey be taken from the mighty, or the lawful captive delivered?" 2. This town of *Mansoul* is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have also put the whole strength of *Mansoul* under me.

'Moreover this town of *Mansoul* hath disavowed thee: yea, they have cast thy law, thy name, thy image, and that is thine, behind their back; and have accepted and set up in their room, my law, my name, my image, and all that ever is mine.(a) Ask also thy captains, and they will tell thee, that *Mansoul* hath, in answer to all their summonses, shewn love and loyalty to me; but always disdain, despite, con-

(a) The devil first tempts, then accuses, and lastly torments all who live and die in his vassalage; but the dear Lord Jesus has conquered the powers of darkness in his own person; and has promised to destroy sin's dominion in his people through the prayer of faith. Christian, may the Lord bestow this precious gift on us, and on all who are dear to the chosen few!

tempt, and scorn to thee and thine. Now thou who art the Just One and the Holy (and shouldest do no iniquity), depart then, I pray thee, from me, and leave me to my just inheritance peaceably.'

This oration was made in the language of *Diabolus* himself; for although he can to every man speak in their own language (else he could not tempt them as he does,) yet he has a language peculiar to himself, and it is a language of the infernal cave or black pit.

Wherefore the town of *Mansoul* (poor hearts!) understood him not: nor did they see how he crouched and cringed while he stood before *Emanuel* their Prince. Yea, they all this while took him to be one of that power and force that by no means could be resisted: wherefore while he was thus intreating that he might have yet his residence there, and that *Emanuel* would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would say, *Emanuel* the golden Prince stood up and spake; the contents of whose words follow:

'Thou deceiving one,' said he, 'I have in my Father's name, in my own name, and on the behalf and for the good of this wretched town of *Mansoul*, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of *Mansoul*, when it is most apparent to all my Father's court, that the entrance which thou hast obtained in at the gates of *Mansoul* was through thy lies and falsehood, thou beliedst my Father, thou beliedst

his law, and so deceivedst the people of *Mansoul*.(b) Thou pretendest that the people have accepted thee for their king, their captain, and right liege lord, but that also was by the exercise of deceit and guile. Now if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go in my Father's court, (in which court thou must be tried), for equity and right; then will I confess unto thee, that thou hast made a lawful conquest. But alas! what thief, what tyrant, what devil is there, that may not conquer after this sort? But I can make it appear, O *Diabolus*, that thou in all thy pretences to a conquest of *Mansoul*, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him (to *Mansoul*) the greatest deluder in the world? And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of *Mansoul*? Yea, thou didst overcome *Mansoul*, by promising to them happiness in their transgressions against my Father's law, when thou knewest, and couldst not but know, hadst thou consulted nothing but thy own experience, that that was the way to undo them. Thou hast also (O thou master of enmity!) of spite defaced my Father's image in *Mansoul*, and set up thy own in its place; to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of *Mansoul*.

(b) Satan was a liar, deceiver, and murderer, from the beginning; he still hates the truth; so do the wicked; they will not come to the light, lest their deeds should be reproved. John iii. 20. Lord, cast this lying spirit out of every heart, and set up thy kingdom on the ruins of the destroyer's.

‘Thou hast moreover (as if all these were but little things with thee) not only deluded and undone this place ; but by thy lies, and fraudulent carriage, hast set them against their own deliverance. How hast thou stirred them up against my Father’s captains, and made them to fight against those that were sent of him to deliver them from their bondage ! (c) All these things, and very many more, thou hast done against thy light, and in contempt of my Father, and his law ; yea, and with design to bring under his displeasure for ever the miserable town of *Mansoul*. I am therefore come to revenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor *Mansoul* blaspheme his name ; yea upon thy head thou prince of the infernal cave, will I require it.

‘As for myself, O *Diabolus*, I am come against thee by lawful power ; and to take, by strength of hands, this town of *Mansoul* out of thy burning fingers ; for this town of *Mansoul* is mine, O *Diabolus*, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records, and I will plead my title to it to the confusion of thy face.

‘First, For the town of *Mansoul*, my Father built and fashioned it with his hand. The palace also that is in the midst of the town he built for his own de-

(c) Satan’s usurped power over man has produced a lamentable enmity against their own mercies. But the dear children of God, as they are not their own, but redeemed by a price, so they are divinely taught to glorify their God and Saviour in all things. This is their reasonable service ; and this alone will bring happiness and peace, in life and death. See Rom. vii. 1.

light. This town of *Mansoul*, therefore, is my Father's and that by the best of titles; and he that gainsays the truth of this, must lie against his soul.

'Secondly, O thou master of the lie, this town of *Mansoul* is mine :

'1. For that I am my Father's heir, his first-born, and the only delight of his heart.* I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hands.(d) 2. But further, As I have a right and title to *Mansoul* by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me ;† nor have I at any time offended my Father, that he should take it from me, and give it to thee. Nor have I been forced, by playing the bankrupt, to sell, or set to sale to thee my beloved town of *Mansoul*.‡ *Mansoul* is my desire, my delight, and the joy of my heart. But, 3. *Mansoul* is mine by right of purchase. I have bought it, O *Diabolus*, I have bought it for myself. Now since it was my Father's and mine, as I was his

* "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." Heb. i. 2.

(d) Man's restoration to the Divine favour is solely of the Lord; for being dead in trespasses and sins through the first Adam, the Lord from heaven, the second Adam, is made a quickening Spirit. All glory to the eternal Three for this great salvation! See Eph. ii. 6: 1 John iv. 10; 1 Cor. xv. 45.

† "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." John xvii. 6.

‡ "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away, or which of my creditors to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." Isa. l. 1.

heir, and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of *Mansoul* is mine ; and that thou art an usurper, tyrant, and traitor, in thy holding possession thereof. Now the cause of my purchasing it was this: *Mansoul* had trespassed against my Father. Now my Father had said, that in the day that they broke his law, they should die: now it is more possible for heaven and earth to pass away, than for my Father to break his word.* Wherefore when *Mansoul* had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for *Mansoul's* transgressions, and my Father accepted thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved *Mansoul*.(e)
 4. Nor did I this by halves ; my Father's love and justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that *Mansoul* should be delivered. 5. Nor am I come out this day against thee, but by commandment from my Father ; 'twas he that said unto me, Go down, and deliver *Mansoul*.

‘ Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish

* “ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. v. 18.

(e) If God had not first loved and chosen us in his dear Son, we should have remained in our sin and misery for ever. But, eternal thanks to free grace, for the Father's electing love, and the Spirit's effectual call. “ Of his own will begat he us with the word of truth.” James i. 18 ; Rom. v. 8.

town of *Mansoul*, that I am not come against thee this day without my Father.

‘And now,’ said the golden-headed Prince, ‘I have a word to the town of *Mansoul* (but as soon as mention was made, that he had a word to speak to the besotted town of *Mansoul*, the gates were double guarded, and all men commanded not to give him audience;) so he proceeded and said, O unhappy town of *Mansoul*, I cannot but be touched with pity and compassion for thee. Thou hast accepted of *Diabolus* for thy king, and art become a nurse and minister of *Diabolonians* against thy sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but hast stopped thy ears to my cry: he brought to thee thy destruction, and thou dost receive both him and it; I am come to the bringing salvation, but thou regardest me not. Besides, thou hast with sacrilegious hands taken thyself, with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him, you have vowed and sworn yourselves to be his. Poor *Mansoul*! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee, and grind thee to powder; or make thee a monument of the richest grace? What shall I do unto thee? Harken therefore, thou town of *Mansoul*, harken to my word, (*f*) and thou shalt

(*f*) The Scriptures contain the whole will of God concerning man: they comprise the great charter of salvation, of which they are the powerful instrument, by the enlivening influences of the Holy Spirit; in them, mercy and justice, wisdom and truth, gloriously shine and harmonize in deli-

live. I am merciful, *Mansoul*, and thou shalt find me so: shut me not out of thy gates.*

‘O *Mansoul*, neither is my commission or inclination at all to do thee hurt: why flyest thou so fast from thy friend, and stickest so close to thine enemy? Indeed I would have thee, as it becomes thee, to be sorry for thy sin: but not to despair of life: this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

‘My commission indeed is, to make war upon *Diabolus* thy king, and upon all *Diabolonians* with him, for he is the strong man armed that keeps the house; but I will have him out; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself. And this, O *Mansoul*, shall *Diabolus* know, when he shall be made to follow me in chains, and when *Mansoul* shall rejoice to see it too.

‘I could, would I now put forth my might, cause that forthwith he should leave you, and depart; but I have it in my heart so to deal with him, as that the justness of the war, that I shall make upon him, may be seen and acknowledged by all. He hath taken *Mansoul* by fraud, and keeps it by violence and deceit; and I will make him bare and naked in the eyes of all observers. All my words are true: I am mighty to save, and will deliver my *Mansoul* out of his hand.’(g)

vering from ruin, and promoting the everlasting felicity of poor sinners.

* “I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.” Sol. Song v. 2.

(g) This merciful declaration proves, that salvation is the

This speech was intended chiefly for *Mansoul*, but *Mansoul* would not have the hearing of it. They shut up EAR-GATE, they barricaded it up, they kept it locked and bolted, they set a guard thereat, and commanded that no *Mansoul*ian should go out to him, nor that any from the camp should be admitted into the town; all this they did, so horribly had *Diabolus* enchanted them to do and to do for him against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.(h)

So when *Emanuel* saw that *Mansoul* was thus involved in sin, he called his army together (since now all his words were despised,) and gave out a commandment throughout all his hosts, to be ready against the time appointed. Now forasmuch as there was no way lawfully to take the town of *Mansoul*, but to get in by the gates, and at EAR-GATE as the chief; therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and place them at EYE-GATE and EAR-GATE, in order to his taking the town.

When *Emanuel* had put all things in readiness to bid *Diabolus* battle, he sent again to know of *Mansoul*, if in peaceable manner they would yield them-

pure effect of the everlasting, sovereign, and gracious decree and purpose of Jehovah. Man naturally rejects Christ as a Saviour; till almighty grace humbles the proud sinner, bends the stubborn will, and inclines the heart to obedience.

(h) Unhappily for poor, blind dead sinners, they resist the counsel of God against themselves, preferring misery to happiness. But, glory to free, sovereign, irresistible grace, the Redeemer's holy and invincible arm will at length get himself the victory, in the eternal salvation of his people!

selves, or whether they were yet resolved to put him to try the utmost extremity? They then, together with *Diabolus* the king, called a council of war, and resolved upon certain propositions that should be offered *Emanuel*, if he will accept thereof: so they agreed; and then the next was who should be sent on this errand. Now there was in the town of *Mansoul* an old man, a *Diabolonian*, and his name was *Mr. Loth-to-stoop*; a stiff man in his way, and a great doer for *Diabolus*; him therefore they sent, and put into his mouth what he should say. So he went, and came to the camp to *Emanuel*; and when he was come, a time was appointed to give him audience. So at the time he came; and after a *Diabolonian* ceremony or two, he thus began, and said, 'Great Sir, that it may be known unto all men, how good-natured a prince my master is, he hath sent me to tell your lordship, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of *Mansoul*.* (i) I am therefore to know if your Mightiness will accept of this proposition.'

Then said *Emanuel*, 'The whole is mine by gift and purchase, wherefore I will never lose one half.'

Then said *Mr. Loth-to-stoop*, 'Sir, my master hath said that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.'

* "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Tit. i. 16.

(i) A cold, lifeless profession, without possessing Christ the hope of glory, is not Christianity. An almost Christian is a very infidel. We cannot serve two masters, God and Mam-

Then *Emanuel* answered, 'The whole is mine really, not in name and word only ; wherefore I will be the sole lord and possessor of all, or of none at all, in *Mansoul*.'

Then *Mr. Loth-to-stoop* said again, ' Sir, behold the condescension of my master ! He says, he will be content if he may have assigned to him some place in *Mansoul*, as a place to live privately in, and you shall be lord of all the rest.'

Then said the golden Prince, " All that the Father giveth me shall come to me ;" and of all that he hath given me I will lose nothing, no not a hoof nor a hair ; I will not therefore grant him, no not the least corner in *Mansoul* to dwell in, I will have all to myself.

Then *Loth-to-stoop* said again, ' But, sir, suppose that my lord should resign the whole town to you only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance sake, be entertained as a way-faring man for two days, or ten days, or a month, or so ; may not this small matter be granted ?'

Then said *Emanuel*, ' No. He came as a way-faring man to *David*, nor did he stay long with him, and yet it had like to have cost *David* his soul.* I will not consent that he ever should have any harbour more there.'

Then said *Mr. Loth-to-stoop*, ' Sir, you seem to mom. Jesus is worthy of all love and service. In him are treasured up every needful blessing for time and eternity.

* " And there came a traveller unto the rich man : and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him." 2 Sam. xii. 4.

be very hard. Suppose my master should yield to all that your lordship hath said, provided that his friends and kindred in *Mansoul* may have liberty to trade in the town, and to enjoy their present dwellings, may that not be granted, sir?" (*k*)

Then said *Emanuel*, 'No; that is contrary to my Father's will.* For all, and all manner of *Diabolonians* that now are, or that at any time shall be found in *Mansoul*, shall not only lose their lands and liberties, but also their lives.'

Then said *Mr. Loth-to-stoop* again, 'But, sir, may not my master and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with *Mansoul*.'

Emanuel answered, 'No, by no means; forasmuch as any fellowship, friendship, intimacy, or acquaintance, in what way, sort, or mode soever maintained, will tend to the corrupting of *Mansoul*, the alienating of their affections from me, and the endangering their peace with my Father.'

(*k*) No wonder that the soul, being alienated from the life of God, finds it so difficult to part with any darling lust, and sue for mercy at the feet of Christ. But when any sinner is born again from above, the proud heart is humbled and wonderfully turned Zion-ward, and made the habitation of God, through the Spirit.

* "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 13. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii. 5. "And they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24.

Mr. Loth-to-stoop yet added further, saying, ‘ But great sir, since my master hath many friends, and those that are dear to him in *Mansoul*, may he not, if he depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some token of his love and kindness that he had for them, to the end that *Mansoul*, when he his gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together.’*

Then said *Emanuel*, ‘ No ; for if *Mansoul* come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust, of *Diabolus* left behind, as tokens or gifts bestowed upon any in *Mansoul*, thereby to call to remembrance the horrible communion that was betwixt them and him.’ (l)

‘ Well, sir,’ said *Mr. Loth-to-stoop*, ‘ I have one thing more to propound, and then I am got to the end of my commission. Suppose that when my master is gone from *Mansoul*, any that yet shall live in the town, shall have such busines of high concerns to do, that if they be neglected, the party shall be undone : and suppose, sir, that nobody can help in that case so well as my master and lord ; may not

* “ Let not sin therefore reign in your mortal body, that ye should obey it in lusts thereof.” Rom. vi. 12.

(l) Christ is worthy of our whole heart and supreme affection : our duty and happiness call on us to give it him : the more we are renewed in his image, the greater strength we shall derive from his fulness, for our walk and warfare. May we therefore daily die to sin, and live to God alone!

now my master be sent for upon so urgent an occasion as this?* Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near *Mansoul*, and there lay their heads together, and there consult together?"

This was the last of those ensnaring propositions that *Mr. Loth-to-stoop* had to propound to *Emanuel* on behalf of his master *Diabolus*; but *Emanuel* would not grant it; for he said there can be no case, or thing, or matter, fall out in *Mansoul*, when thy master shall be gone, that may not be solved by my Father.† Besides, It will be a great disparagement to my Father's wisdom and skill, to admit any from *Mansoul* to go out to *Diabolus* for advice, when they are bid before, in every thing, by prayer and supplication, to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be open for *Diabolonians* in *Mansoul*, to hatch and plot and bring to pass treasonable designs, to the grief of my Father and Me, and to the utter destruction of *Mansoul*.(m)

"* But the angel of the Lord said unto Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the God of Ekron?" 2 Kings i. 3.

† "And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." 1 Sam. xxviii. 15.

(m) Man's total departure from God is undeniably evidenced in the resistance sinners make to the Gospel of free grace and mercy. This conduct grieves the Holy Spirit.

When *Mr. Loth-to-stoop* had heard this answer, he took his leave of *Emanuel*, and departed, saying, that he would carry word to his master concerning this whole affair. So he departed, and came to *Diabolus* in *Mansoul*, and told him the whole of the matter; and how *Emanuel* would not admit, no not by any means, that he, when he was once gone out, should ever have any thing more to do either in, or with any that are of the town of *Mansoul*. When *Mansoul* and *Diabolus* had heard this relation of things, they with one consent concluded to use their best endeavours to keep *Emanuel* out of *Mansoul*; and sent old *Ill-pause*, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of *Ear-gate*, and called to the camp for a hearing; who when they gave audience, he said, ‘I have in commandment from my high lord to bid you tell it to your Prince *Emanuel*, that *Mansoul* and their king are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having *Mansoul* in his hand, unless he can take it by force.’ So some went and told *Emanuel* what old *Ill-pause*, a *Diabolonian* in *Mansoul*, had said. Then said the Prince, I must use the power of my sword,* for I will not for all the rebellions and repulses that *Mansoul* has made against me, raise my siege and depart, but will assuredly take my *Mansoul*, and deliver it from her enemy.(n) And with that he gave

But the Redeemer is almighty to save, though devils and men oppose. The Lord waits to be gracious. May he see of the travail of his soul, and rejoice in his work!

* “And take the helmet of salvation, with the sword of the Spirit, which is the word of God.” Eph. vi. 17.

(n) Sinful man, in his unconverted state, may be accounted

out a commandment, that captain *Boanerges*, captain *Conviction*, captain *Judgment*, and captain *Execution*, should march forthwith to *Ear-gate*, with trumpets sounding, colours flying, and with shouting for the battle. Also he would that captain *Credence* should join himself in with them; *Emanuel* moreover gave orders that captain *Good-hope* and captain *Charity* should draw themselves up before *Eye-gate*. He bid also that the rest of his captains and their men should place themselves to the best of their advantage against the enemy, round about the town, and all was done as he commanded. Then he bid that the word should be given forth, and the word was at that time EMANUEL. Then was an alarm sounded, and the battering-rams were played, and the slings whirled stones into the town amain: and thus the battle began. Now *Diabolus* himself managed the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to *Emanuel*. Thus was the good prince engaged and entertained by *Diabolus* and *Mansoul* for several days together; and a sight worth seeing it was, to behold how the captains of *Shaddai* behaved themselves in the war. (o)

worse than dead; for he not only delights in sin, but scornfully rejects mercy, through the rebellious enmity of his heart. But the Lord, by his word and Spirit, subdues sin, dethrones Satan, and erects his blessed kingdom in the soul.

(o) The captains are Gospel ministers: they preach the word; man's total depravity by the fall; the excellency and suitableness of Christ, who saves the vilest sinners; and the fulness, freeness, and preciousness of his finished salvation. The Holy Spirit strikes conviction to the soul through the word, and points the alarmed sinner to Emanuel for peace and salvation.

And first for captain *Boanerges* (not to undervalue the rest), he made three most fierce assaults, one after another, upon *Ear-gate*, to the shaking of the posts thereof. Captain *Conviction* also made up as fast with *Boanerges* as possibly he could ; and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now captain *Conviction* going up very near to the gate, was with great force driven back, and received three wounds in his mouth ; and those that rode reformades, went about to encourage the captains.

For the valour of the two captains, made mention of before, the Prince sent for them to his pavilion ; and commanded that awhile they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for captain *Conviction*, that he should be healed of his wounds : the Prince also gave them a chain of gold, and bid them yet be of good courage.

Nor did captain *Good-hope*, nor captain *Charity* come behind in this most desperate fight, for they too so behaved themselves at *Eye-gate*, that they had almost broken it quite open. These had also a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.

In this engagement, several of the officers of *Diabolus* were slain, and some of the townsmen wounded, for among the officers there was one captain *Boasting* slain. This *Boasting* thought that nobody could have shaken the post of *Ear-gate*, nor have shaken the heart of *Diabolus*. Next to him there was one captain *Secure* slain ; this *Secure* used to say, that the

blind and lame in *Mansoul* were able to keep the gates of the town against *Emanuel's* army.* This captain *Secure* did captain *Conviction* cleave down the head with a two-handed sword, when he himself received three wounds in the mouth.(p)

Besides, there was one captain *Bragman*, a very desperate fellow, and he was captain over a band of those that threw firebrands, arrows, and death: he also received by the hand of captain *Good-hope* at *Eye-gate* a mortal wound in the breast.

There was also one *Mr. Feeling*, but he was no captain, but a great stickler to encourage *Mansoul* to rebellion; he received a wound in the eye by the hand of one of *Boanerge's* soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

But I never saw *Will-be-will* so daunted in all my life; he was not able to do as he was wont; and some say, he also received a wound in the leg, and that some of the men in the Prince's army, had certainly seen him limp as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were maimed, wounded and slain: for when they saw the posts of *Ear-gate* shook, and *Eye-gate* was well nigh broken quite open; and also their captains were slain; this took away the

* “And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame thou shalt not come in hither: thinking, David cannot come in hither.” 2 Sam. v. 6.

(p) It is the property of grace to set before the soul its true but dreadful state, to destroy false dependance, and to cast down imaginations, and every high thing that exalteth itself against the knowledge of God. 2 Cor. x. 5. May this take effect in every heart!

hearts of many of the *Diabolonians*, so that they fell also by the force of the shot that were sent by the golden slings into the midst of the town of *Mansoul*.

Of the townsmen, there was one *Love-no-good*, he was a townsman but a *Diabolonian*; he also received his mortal wound in *Mansoul*, but he died not very soon.

Mr. Ill-pause also, who came along with *Diabolus* when at first he attempted the taking of *Mansoul*, received a grievous wound in the head; some say that his brain-pan was cracked: this I have taken notice of, that he was never after this able to do that mischief to *Mansoul* as he had done in times past. Also old *Prejudice* and *Mr. Anything* fled.

Now when the battle was over the Prince commanded that yet once more the white flag should be set upon mount *Gracious*, in sight of the town of *Mansoul*; to show that yet *Emanuel* had grace for the wretched town of *Mansoul*.(q)

When *Diabolus* saw the white flag hung out again, and knowing that it was not for him, but *Mansoul*; he cast in his mind to play another prank, to wit, to see if *Emanuel* would raise his siege and be gone, upon promise of reformation. So he went down to the gate one evening, a good while after the sun was gone down, and called to speak with *Emanuel*; who presently came down to the gate, and *Diabolus* saith unto him:

‘ Forasmuch as thou makest it appear by the white flag, that thou art wholly given to peace and quiet; I

(q) No day nor hour but Jesus knocks at human hearts. By his word and Spirit he gradually subdues his enemies; and at length sets up his blessed kingdom. The grace of God brings salvation. Tit. ii. 11.

thought meet to acquaint thee, that we are ready to accept thereof upon terms which thou mayest admit.

‘ I know that thou art given to devotion, and that holiness pleases thee ; yea, that thy great end in making war upon *Mansoul*, is, that it may be a holy habitation. Well, draw off thy forces from the town, and I will bend *Mansoul* to thy bow.

‘ First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy ; and will, as I have formerly been against thee, now serve thee in the town of *Mansoul*.^(r) And more particularly, 1. I will persuade *Mansoul* to receive thee for their lord ; and I know that they will do it sooner, when they shall understand that I am thy deputy. 2. I will shew them wherein they have erred, and that transgression stands in the way to life. 3. I will shew them the holy law unto which they must conform, even that which they have broken. 4. I will press upon them the necessity of a reformation, according to law. 5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lectures in *Mansoul*. 6. Thou shalt receive, as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us in token of such subjection.

Then said *Emanuel* to him, ‘ O full of deceit, how

(r) Many, when under convictions for sin, apply in vain to the condemning law for justification unto life ; whereas the letter killeth, but the Spirit giveth life ; and Christ is the end of the law for righteousness, to all them that believe. Rom. x. 4. No composition can be admitted. Jesus has done and will do all for, in, and by us : to him, therefore, all the glory is due.

moveable are thy ways! How often hast thou changed and re-changed, if so be thou mightest still keep possession of my *Mansoul*! though, as has been plainly declared before, I am the right heir thereof. Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou shewedst thyself in thy black, thou hast now transformed thyself into an angel of light* and wouldst, to deceive, be now as a minister of righteousness.(s)

‘ But know thou, O *Diabolus*, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of *Mansoul*; whence then should these thy sayings arise, but from sinful craft and deceit? He that can list and will propound what he pleases, and that therewith he may destroy them that believe him, is to be abandoned with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before? But this by the by.

‘ Thou talkest now of a reformation in *Mansoul*, and that thou thyself, if I please, will be at the head of that reformation; all the while knowing, that the greatest proficiency man can make in the law, and the righteousness thereof, will amount to no more, for the

* “ And no marvel: for Satan himself was transformed into an angel of light.” 2 Cor. xi. 14.

(s) Resting in an outward reformation, a mere form of godliness is a most dangerous state. Beware of self-righteousness; this fair-looking spirit persuades sinners they are too holy to need Christ for their sanctification, and too healthy to need him as a physician to heal them. See Luke xviii. 9; and Matt. xxiv. 13, *et seq.*

taking away the curse from *Mansoul*, than just nothing at all; for a law being broken by *Mansoul*, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying the law, deliver himself therefrom.^(t) (To say nothing of what a reformation is like to be set up in *Mansoul*, when the devil is become the corrector of vice). Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit: and as it was the first, so it is the last card thou hast to play. Many there be that discern thee, when thou shewest them thy cloven foot; but in thy white, in thy light, and in thy transformation, thou art seen but of a few. But thou shalt not do thus with my *Mansoul*, *O Diabolus*, for I do still love my *Mansoul*.

‘ Besides, I am not come to put *Mansoul* upon works, to live thereby; should I do so I should be like unto thee; but I am come, that by me, and by what I have and shall do for *Mansoul*, they may be reconciled to my Father, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

‘ Thou talkest of subjecting this town to good when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it, by the skillfulness of my hands, into such a conformity to him as

^(t) Man having transgressed the Divine law in Adam his progenitor, there has, ever since that fatal period, been an end of his righteousness for ever; see Gal. iii. 10; a better was then needful, to justify him. By the law, the knowledge of our sin and misery was revealed; but grace and truth come by Christ Jesus, through faith, which worketh by love. Gal. v. 6.

shall be pleasing in his sight. I will therefore possess it myself: I will dispossess and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new laws, new officers, new motives, and new ways: yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall be the glory of the whole universe.(u)

When *Diabolus* heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly put to a non-plus; but having in himself the fountain of iniquity, rage, and malice against both *Shaddai* and his Son, and the beloved town of *Mansoul*, what doth he but strengthen himself what he could to give fresh battle to the noble prince *Emanuel*. So then, now he must have another fight before the town of *Mansoul* is taken. Come up then to the mountains, you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of, the famous town of *Mansoul*.

Diabolus therefore withdrew himself from the walls to his fort, that was in the heart of the town of *Mansoul*; *Emanuel* also returned to the camp; and both of them, after their divers ways, put themselves into a posture fit to give battle one to another.

Diabolus, as filled with despair of retaining in his hand the famous town of *Mansoul*, resolved to do what mischief he could (if indeed he could do any)

(u) When Christ takes possession of the soul by regeneration, he casts out the buyers and sellers; old things pass away, and all things become new; the desires, affections, hopes, fears, pursuits, ends, and aims, all happily tend to the glory of God, and the praise of his discriminating grace.

to the army of the Prince, and to the famous town of *Mansoul*, for alas! it was not the happiness of the silly town of *Mansoul* that was designed by *Diabolus*, but the utter ruin and overthrow thereof, as now is enough in view. Wherefore he commands his officers that they should then, when they saw that they could hold the town no longer, do it what harm and mischief they could, rending and tearing men, women, and children ; (x) for, said he, we had better quite demolish the place, and leave it a ruinous heap, than that it should be an habitation for *Emanuel*.

Emanuel again, knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to shew themselves men of war against *Diabolus* and all *Diabolonians*; but favourable, merciful, and meek to the old inhabitants of *Mansoul*. Bend therefore, said the noble Prince, the hottest front of the battle against *Diabolus* and his men.

So the day being come, the command was given, and the Prince's men stood bravely to their arms; nor did, as before, bend their forces against EARGATE and EYE-GATE. The word was then, *Mansoul is won*; so they made their assault upon the town. *Diabolus* also, as fast as he could, with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

(x) Hereby Satan's malice, and his enmity to man's felicity, appear: for whom he can no longer rule, he will persecute, distress, and tempt; but our Jesus is almighty, and must prevail, and his promises are infallible.

But after three or four notable charges by the Prince and his noble captains, EAR-GATE was broke open, and the bars and bolts, wherewith it used to be fast shut up against the prince, were broken into a thousand pieces. (y) Then did the Prince's trumpets sound, the captains shout, the town shake, and *Diabolus* retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up, and did set up his throne in it; also he set his standard near it, upon a mount that his men had before cast up to place the mighty slings thereon. The mount was called mount HEAR-WELL; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings (z) should yet be played upon the town, especially against the castle, because for shelter thither was *Diabolus* retreated. Now from EAR-GATE the street was straight, even to the house of him who was the recorder before *Diabolus* took the town; and hard by his house stood the castle, which *Diabolus* for a long time had made his irksome den. The captains therefore quickly cleared the street by the use of their slings, so that way was made up to the heart of the town. Then the Prince commanded that captain *Boanerges*, captain *Conviction*, and captain *Judgment*, should forthwith march up to the town to the old gentleman's gate. Then did the captains in most warlike manner enter into the town of *Mansoul*, and

(y) O blessed event! A sure token for good is an attentive ear. Saints and angels rejoice at it. See Isa. xlii. 18; lv. 5. Jer. xi. 2. Jam. i. 16.

(z) The promises brought home to the heart by the Spirit of God.

marching in with flying colours, they came up to the recorder's house (and that was almost as strong as the castle.) Battering rams they took also with them, to plant against the castle gates. When they were come to the house of *Mr. Conscience*, they knocked, and demanded entrance.^(a) Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore *Boanerges* demanded entrance at his gates; and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house tremble and totter. Then came Mr. Recorder down to the gate, and as well as he could, with quivering lips, he asked who was there? *Boanerges* answered, we are the captains and commanders of the great *Shaddai*, and of the blessed *Emanuel* his son, and we demand possession of your house for the use of our noble prince. And with that the battering-ram gave the gate another shake: this made the old gentleman tremble the more, yet durst he not but open the gate; then the King's forces marched in, namely, the three brave captains mentioned before. Now the recorder's house was a place of much convenience for *Emanuel*, not only because it was near and fronted the castle, the den where now *Diabolus* was; for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him: as yet he knew nothing of

(a) Conscience is a faithful monitor, a witness for God in the soul; when awakened, it discerns, loves, and approves the word, ways, and will of God in a reconciling Saviour. May we not reject its friendly admonitions!

the great designs of *Emanuel* ; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings.(b) It was noised in the town, how the recorder's house was possessed, his rooms taken up, and his palace made the seat of war ; and no sooner was it noised abroad but they took the alarm as warmly and gave it out to others of his friends ; and as you know a snow-ball loses nothing by rolling, so in a little time the whole town was possessed that they must expect nothing from the Prince but destruction ; and the ground of the business was this, the recorder trembled, and the captains carried it strangely to him ; so many came to see ; but when they with their own eyes beheld the captains in the palace and their battering-rams ever played at the castle-gates to beat them down, they were riveted in their fears, and it made them as in amaze. And, as I said, the man of the house would increase all this ; for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended *Mansoul*.

‘ For (quoth the old gentleman) you are all of you sensible that we have all been traitors to that once despised, but now famously victorius and glorious Prince *Emanuel* ; for he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates ; moreover *Diabolus* flies before him ; and he hath, as you behold, made of my

(b) The consciences of the unconverted are in a profound lethargy ; some cannot be roused but by the thundering terrors of the law ; and when wounded with the arrows of conviction, nothing but the blood of the Lamb of God, the balm of the Divine Physician, can heal or comfort them.

house a garrison against the castle, where he his. I for my part have transgressed greatly ; and he that is clean, it is well for him. But I say, I have transgressed greatly, in keeping silence, when I should have spoken : and in perverting justice, when I should have executed the same.(c) True, I have suffered something at the hands of *Diabolus*, for taking part with the laws of king *Shaddai* ; but that, alas ! what will that do ! Will that make compensation for the rebellions and treasons that I have done, and have suffered, without gainsaying, to be committed in the town of *Mansoul* ? O I tremble to think what will be the end of this so dreadful and so ireful a beginning !

Now while these brave captains were thus busy in the house of the old recorder, captain *Execution* was as busy in other parts of the town, in securing the back-streets and the walls. He also hunted the lord *Will-be-will* sorely, and suffered him not to rest in any corner. He pursued so hard that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior cut three of lord *Will-be-will*'s officers down to the ground ; one was old *Mr. Prejudice*, he that had his crown cracked in the mutiny : this man was made, by my lord *Will-be-will*, keeper of EAR-GATE, and fell by the hand of captain *Execution*. There was also one *Mr. Backward-to-all-but-nought*, and he also was one of the lord *Will-be-will*'s officers, and was the captain of the two guns

(c) Conviction precedes, though it does not always end in conversion : but the conscience must first be struck by a sense of guilt and deserved wrath, before it will sue for mercy. When thus affected, Christ pours the oil of forgiveness, and the wine of his grace, into the wounded spirit.

that once were mounted on the top of EAR-GATE; he also was cut down to the ground by the hands of captain *Execution*.(d) Besides these two, there was another, a third, and his name was captain *Treacherous*, a vile man this was, but one that *Will-be-will* put a great deal of confidence in; but him also did this captain *Execution* cut down to the ground with the rest. He also made a very great slaughter among my lord *Will-be-will's* soldiers, killing many that were stout and sturdy, and wounding many that for *Diabolus* were nimble and active. But all these were *Diobolonians*; there was not a man, a native of *Mansoul*, hurt.

Other feats of war were likewise performed by other of the captains, as at EYE-GATE, where captain *Good-hope*, and captain *Charity* had a charge, was great execution done; for captain *Good-hope*, with his own hands slew one captain *Blind-fold*,(e) the keeper of this gate: this *Blind-fold* was captain of a thousand men, and they were they that fought with mauls: he also pursued his men, slew many, and wounded many more, and made the rest hide their heads in corners.

(d) The word prejudice signifies *judgment formed beforehand*, and therefore implies an attachment or aversion to an object before it is examined. This is one of the most dangerous properties of the human mind; the bane of truth and science; the cause of incalculable errors, and particularly of pernicious consequences in matters of religion. Let us therefore make a proper use of our reason and of Scripture; and if we “taste and see that the Lord is gracious,” we shall never decide in favour of a hope of sin and folly.

(e) Awfully blind are the minds of carnal men to the things that belong to their peace: till the Lord the Spirit enlightens them, gross darkness covers the people, amidst the blaze of Gospel day.

There was also at that gate *Mr. Ill-pause*, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle: the same was he that was orator to *Diabolus*: he did much mischief in the town of *Mansoul*, and fell by the hands of captain *Good-hope*.

What shall I say? The *Diabolians* in these days lay dead in every corner, though too many yet were alive in *Mansoul*.

Now the old recorder, and my lord *Understanding*, with some others of the chief of the town, to wit, such as knew they must stand or fall with the famous town of *Mansoul*, came together upon a day, and, after consultation, had jointly agreed to draw up a petition and send it to *Emanuel*, now while he sat in the gate of *Mansoul*. So they drew up their petition to *Emanuel*, the contents whereof were these: 'That they, the old inhabitants of the deplorable town of *Mansoul*, confessed their sin, and were sorry that they had offended his princely majesty, and prayed that he would spare their lives.'

Unto this petition he gave no answer at all, (*f*) and

(*f*) We sometimes seem to pray in vain, when, notwithstanding, the Almighty is supplying us with an answer in the most effectual manner. He does not always impart his blessings in the way we have expected them. For instance, should we pray for peace of conscience, it may be necessary, in order to make way for this blessing, that we obtain a deeper conviction of our sins, and feel more of their bitterness. But in every case we should wait to "hear what God the Lord will speak, for he will speak peace unto his people and to his saints." Let us wait with patience; in the regular exercise of every duty, and with careful observation of the Divine dealings with us, that we may mark the blessing when it comes.

that troubled them yet so much the more.(g) Now all this while the captains that were in the recorder's house were playing with the battering-rams at the gates of the castle, to beat them down. So after some time, labour, and travail, the gate of the castle which was called *Impregnable* was beaten open, and broken into several splinters, and so a way was made to go into the hold into which *Diabolus* had hid himself. Then were tidings sent down to EAR-GATE, for *Emanuel* still abode there, to let him know that a way was made in at the gates of the castle of *Mansoul*. But O how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and *Mansoul* itself of being set free!

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for the expedition, and marched up the streets of *Mansoul* to the old recorder's house.

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the townsfolk came out at every door to see, and could not but be taken with his person, and the the glory thereof, but wondered at the reservedness

(g) Though the Lord seems for a season not to hearken to the prayers of his dear people, yet, because his love to them is ever the same, they must continue to wait on him, who will in due time send an answer of peace, and not forsake them.

of his countenance; (*h*) for as yet he spake more to them by his actions and works than he did by words and smiles. But also poor *Mansoul* (as in such cases all are apt to do) interpreted the carriage of *Emanuel* to them, as did Joseph's brethren his to them, even all the quite contrary way; for, thought they, if *Emanuel* loved us, he would shew it to us by word or carriage; but none of these he does, therefore *Emanuel* hates us. Now if *Emanuel* hates us, *Mansoul* shall be slain, then *Mansoul* shall become a dunghill. They knew that they had transgressed his law, and that against them they had been in league with *Diabolus* his enemy. They also knew that Prince *Emanuel* knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do it in as now, when he hath the bridle of *Mansoul* in his hand? And this I took special notice of, that the inhabitants, notwithstanding all this, could not, no, they could not, when they saw him march through the town, but cringe, bow, bend, and were ready to lick the dust of his feet: they also wished a thousand times over, that he would become their prince and captain, and would become their protector. They would also talk one to another of the comeliness of his person,

(*h*) There is sin enough in us to provoke the Lord to hide his face from us for ever; but his compassions fail not. God hates sin, but loves the contrite sinner, with whom, viewed in Christ, and for his righteousness' sake, the Father is well pleased. See Lam. iii. 22; Isa. xlii. 21.

and how much for glory and valour he outstript the great ones of the world. But poor hearts! as to themselves, their thoughts would change and go upon all manner of extremes. Yea, through the working of them backward and forward, *Mansoul* became as a ball tossed, and as a rolling thing before a whirlwind.

Now when he was come to the castle-gates, he commanded *Diabolus* to appear, and to surrender himself into his hands. But O how loth was the beast to appear! How he stuck to it! how he shrunk! how he cringed! Yet now he came to the Prince. Then *Emanuel* commanded, and they took *Diabolus*, and bound him fast in chains,⁽ⁱ⁾ the better to reserve him to the judgment that he had appointed for him. But *Diabolus* stood up, to entreat for himself, that *Emanuel* would not send him into the deep, but suffer him to depart out of *Mansoul* in peace.

When *Emanuel* had taken him and bound him in chains, he led him into the market-place, and there before *Mansoul* stript him of his armour, which he boasted so much of before. This now was one of the acts of triumph of *Emanuel* over his enemy: and all the while the giant was stripping, the trumpets of the golden Prince sounded a main; the captains also shouted, and the soldiers sang for joy. Then was *Mansoul* called upon to behold *Emanuel's* triumph over him in whom they had so much trusted,

(i) Though God's people often write bitter things against themselves, (and considering what they are by nature, they can never be enough abased,) yet they should never dishonour the Lord's faithfulness by despair, but credit his word of promise, which saith, "The God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20.

and of whom they had so much boasted in the days when he flattered them.

Thus having made *Diabolus* naked in the eyes of *Mansoul*, and before the commanders of the Prince, in the next place he commands that *Diabolus* should be bound with chains to his chariot-wheels. Then leaving some of his forces, to wit, captain *Boanerges* and captain *Conviction*, a guard for the castle-gates, that resistance might be made on his behalf, (if any that heretofore followed *Diabolus* should make an attempt to possess it) he rode in triumph over him quite through the town of *Mansoul*, and so out at and before the gate called *Eye-gate*, to the plain where the camp lay.^(k)

But you cannot think, unless you had been there (as I was,) what a shout there was in *Emanuel's* camp, when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels, and they say, he hath led captivity captive, and hath spoiled principalities and powers: *Diabolus* is subjected to the power of the sword, and made the object of all derision.

Those also that rode reformades, and that came down to see the battle, shouted with that greatness of voice, and sung with such melodious note, that they caused them that dwelt in the highest orbs to

(k) This was at our Lord's ascension, when he triumphed over all the force of death and hell, obtained eternal redemption for us, and received of his Father all power in heaven and earth for his elect, till their number is accomplished. Then saints and angels will unite in singing the glories of the new creation, and the everlasting praise of the Redeemer.

open their windows, put out their heads, and look down to see the cause of that glory.*

The townsmen also, so many of them as beheld this sight, were as it were astonished, while they looked betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, all things being done in such excellent methods; and I cannot tell how, but the things in the management of them seemed to cast a smile towards the town; so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held while they observed *Emanuel's* order.

So when the brave Prince had finished this part of his triumph over *Diabolus* his foe, he turned him up in the midst of his contempt and shame, having given him a charge never more to be a possessor of *Mansoul*. Then went he from *Emanuel*, and out of the midst of his camp, to inherit the parched places in a salt land, seeking rest, but finding none.†

Now captain *Boanerges* and captain *Conviction* were both of them men of very great majesty; their faces were like the faces of lions, and their words like the roaring of the seas; and they still quartered in *Mr. Conscience's* house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over *Diabolus*, the

* "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 7. 10.

† "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none." Matt. xii. 43.

townsmen had more leisure to view and behold the actions of the noble captains. But the captains carried it with that terror and dread in all they did (and you may be sure they had private instruction so to do), that they kept the town under continual heart-aching, and caused in their apprehensions, the well-being of *Mansoul* for the future to stand in doubt before them, so that for some considerable time they neither knew what rest or ease or peace or hope meant. (l)

Nor did the Prince himself as yet abide in the town of *Mansoul*, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient he sent special orders to captain *Boanerges*, to summons *Mansoul*, the whole of the townsmen, into the castle-yard, and then and there before their faces, to take my lord *Understanding*, *Mr. Conscience*, and that notable one the lord *Will-be-will*, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them was further known. Which orders, when the captains had put them in execution, made no small addition to the fears of the town of *Mansoul*; for now, to their thinking, were their former fears of the ruin of *Mansoul* confirmed. Now what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts: yea, they were afraid that *Emanuel* would command them all into

(l) The terrifying alarms of some awakened sinners are intended, by the Holy Spirit, to bring them to a sight of their misery and danger through sin, that they may flee to Christ for refuge from the avenger. Sin-sick souls may be assured they will find him an all-sufficient Physician, if they follow his advice, and the efficacious prescriptions written in his word. See Hos. vi. 3.

the deep, the place that the prince *Diabolus* was afraid of; for they had deserved it. Also to die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and holy a prince, that too, troubled them sore; the town was also greatly troubled for the men committed to ward, for that they were their stay and their guide; and for that they believed, that if those men were cut off, their execution would be but the beginning of the ruin of the town of *Mansoul*. Wherefore what do they, but together with the men in prison, draw up a petition(*m*) to the Prince, and sent it to *Emanuel* by the hand of *Mr. Would-live*. So he went and came to the Prince's quarters, and presented the petition; the sum of which was this:

‘Great and wonderful potentate, victor over *Diabolus*, and conqueror of the town of *Mansoul*: we, the miserable inhabitants of that most woeful corporation, humbly beg that we may find favour in thy sight, and remember not against us our former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table. Amen.’

So the petitioner went, as was said, with his petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of *Mansoul*; but yet considering that now

(*m*) Humble prayer opens the gates of Heaven, and derives showers of blessings from the loving heart and bountiful hand of our Redeemer, who delights in showing mercy. “Pray without ceasing.” 1 Thess. v. 17.

they must either petition or die (for now they could not do any thing else), therefore they consulted again, and sent another petition, which was much after the form and method of the former.

When the petition was drawn up, by whom should they send it was the next question: for they would not send it by him by whom they sent the first (for they thought that the Prince had taken some offence at the manner of his deportment before them), so they attempted to make captain *Conviction* their messenger with it; but he said, that he neither durst nor would petition *Emanuel* for traitors, nor be to the Prince an advocate for rebels: yet withal, said he, our Prince is good, and you may venture to send it by the hand of one of your town; provided he went with a rope about his head, and pleaded nothing but mercy. (*n*)

Well, they made, through fear, their delays as long as they could, and longer than delays were good; but fearing at last the danger of them, they thought, but with many a fainting in their minds, to send their petition by *Mr. Desire-awake*; so they sent for *Mr. Desire-awake*. Now he dwelt in a very mean cottage in *Mansoul*; and he came at his neighbours' request. So they told him what they had done, and what they would do concerning petitioning, and that they desired of him that he would go therewith to the Prince. Then said *Mr. Desire-awake*, Why

(*n*) What can miserable condemned malefactors want or plead but mercy! Though called, justified, and sanctified, yet "God be merciful to me a sinner!" may be the dying language of every believer. But it is good, in the darkest seasons, still to wait upon the Lord, who will suddenly come to his temple. Mal. iii. 1.

should not I do the best I can to save so famous a town as *Mansoul* from destruction? They therefore delivered the petition to him, and told him, how he must address himself to the Prince, and wished him ten thousand good speeds. So he came to the Prince's pavilion, as the first, and asked to speak with his Majesty: so word was carried to *Emanuel*, and the Prince came out to the man. When *Mr. Desire-awake* saw the Prince he fell flat on his face to the ground, and cried out, O that *Mansoul* might live before thee! and with that he presented the petition. The which when the Prince had read, he turned away for a while and wept; but refraining himself, he turned again to the man (who all this while lay crying at his feet as at first), and said to him, Go thy way to thy place, and I will consider of thy requests.(o)

Now you may think that they of *Mansoul* that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a longing look, and that too with strange workings of heart to see what would become of their petition. At last they saw their messenger coming back; so when he was come they asked him how he fared? What *Emanuel* said? And what was become of the petition? But he told them, that he would be silent till he came to the prison to my lord mayor, my lord *Will-be-will*, and Mr. Recorder. So he went forwards towards the prison-house, where the

(o) The Lord seems to turn a deaf ear to the prayers of his dear people, not that they should be silent, but rather more importunate; bearing in mind this comforting truth and declaration, "I said not unto the seed of Jacob, (namely, my people,) Seek ye me in vain." Isa. xlv. 19.

men of *Mansoul* lay bound. But O! what a multitude flocked after to hear what the messenger said. So when he was come, and had shewed himself at the gate of the prison, my lord mayor himself looked as white as a clout, the recorder also quaked; but they asked, and said, Come, good sir, what did the great Prince say to you? Then said *Mr. Desire-awake*, When I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition (for the greatness of his person and the glory of his countenance, would not suffer me to stand upon my legs). Now as he received the petition, I cried, O that *Mansoul* might live before thee! So when for a while he had looked thereon, he turned about, and said to his servant, Go thy way to thy place again, and I will consider of thy requests. The messenger added moreover and said, The Prince to whom you sent me, is such a one for beauty and glory, that whoso sees him, must love and fear him: (*p*) I for my part can do no less; but I know not what will be the end of these things. At this answer they were all at a stand, both they in prison, and they that followed the messenger to hear the news; nor knew they what, or what manner of interpretation to put on what the Prince had said. Now when the prison was cleared of the throng, the prisoners began to comment among themselves upon *Emanuel's* words. My lord mayor said, that the an-

(*p*) It betokens true conversion, when the soul can, as it were, with one eye behold its total defilement by sin, and abhor itself in dust and ashes; and, with the other, be struck with the glory and excellency of Christ's person and work, and the all-sufficiency of his salvation.

swer did not look with a rugged face; but *Will-be-will* said it betokened evil; and the recorder, that it was a messenger of death. Now they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them caught hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoners' judgment thereon, so none had a right understanding of things; but you cannot imagine what work these people made, and what confusion there was in *Mansoul*, now.

For presently they that heard what was said, flew about the town, one crying one thing and another quite the contrary, and both were sure enough they told true, for they heard, they said, with their ears what was said, and therefore could not be deceived. One would say, 'We must all be killed;' another would say, 'We must all be saved;' and a third would say, 'That the Prince would not be concerned with *Mansoul*;' and a fourth, 'That the prisoners must be suddenly put to death;'^(q) and as I said, every one stood to it, that he told his tale the rightest, and that all others but he were out. Wherefore now *Mansoul* had molestation upon molestation, nor could any man know on what to rest the sole of his foot; for one would go by now, and, as he went, if he heard his neighbour tell his tale, to be sure he would the quite contrary, and both would stand in it that he told the truth. Nay some of them had got

(q) Thoughts disparaging to the grace of God will prevail in the soul, till Christ be formed in us the hope of glory; which blessing may the Lord grant to every doubting and desponding sinner!

this story by the end, 'That the Prince intended to put *Mansoul* to the sword.' And now it began to be dark ; wherefore poor *Mansoul* was in sad perplexity all that night, until the next morning.

But, so far as I could gather by the best information I could get, all this hubbub came through the words that the recorder had said, when he told them, that in his judgment the Prince's answer was a messenger of death. 'Twas this that fired the town, and that began the fright in *Mansoul* ; for *Mansoul* in former times used to count that *Mr. Recorder* was a seer, that his sentence was equal to the best of oracles ; and thus was *Mansoul* a terror to itself.

And now they began to feel the effects of stubborn rebellion and unlawful resistance against their Prince. I say, they now began to feel the effects thereof by guilt and fear, that now had swallowed them up ; and who more involved in the one, but they that were must in the other, to wit, the chief of the town of *Mansoul*.

To be brief, when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince again for life.(r) So they drew up a third petition, the contents whereof were these :

' Prince *Emanuel*, the great Lord of all worlds, and master of mercy, we thy poor, wretched, miserable, dying town of *Mansoul*, do confess unto thy great and glorious Majesty, that we have sinned

(r) Under the alarmings of conscience, or in any sore affliction, the effectual fervent prayer of faith availeth much. James' v. 16. May we pray without ceasing, and in every thing give thanks !

against thy Father and Thee; and are no more worthy to be called thy *Mansoul*, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But oh! let mercy reign, and let it be extended to us! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgments! Amen.'

This petition, when drawn up, was designed to be sent to the Prince as the first; but who should carry it, that was the question. Some said, let him do it that went with the first; but others thought good not to do that, and that because he sped no better. Now there was an old man in the town, and his name was *Mr. Good-deed*; a man that bore only the name, but had nothing of the nature of the thing. Some were for sending him; but the recorder was by no means for that: for, said he, we now stand in need of, and are pleading for mercy, wherefore to send our petition by a man of his name, will seem to cross the petition itself, should we make *Mr. Good-deed* our messenger, when our petition cries for mercy.(s)

Besides, quoth the old gentleman, should the Prince now, as he receives the petition, ask him, and say, What is thy name? (and nobody knows but he will) and he should say Old *Good-deed*; what think you would *Emanuel* say but this, Ay, is old *Good-*

(s) We must address the throne of grace not through our righteousness, but that of the God-man Mediator; for, not by our works, (which we cannot perform acceptably,) but by his mercy in Christ Jesus, he saveth us. Jer. xxiii. 6; Tit. iii. 5.

deed yet alive in *Mansoul*? then let old *Good-deed* save you from your distresses. And if he says so, I am sure we are lost, nor can a thousand of old *Good-deeds* save *Mansoul*.

After the recorder had given in his reasons, why old *Good-deed* should not go with his petition to *Emanuel*, the rest of the prisoners and chiefs of *Mansoul* opposed it also; and so old *Good-deed* was laid aside, and they agreed to send *Mr. Desire-awake* again. Accordingly they sent for him, and desired that he would a second time go with their petition to the Prince; and he readily told them he would: but they bid him, that in anywise he should take heed that in no word or carriage he gave offence to the Prince; for by doing so, for aught we can tell, said they, you may bring *Mansoul* into utter destruction.

Now *Mr. Desire-awake*, when he saw that he must go on this errand, besought that they would grant that *Mr. Wet-eyes* might go with him.^(t) Now this *Wet-eyes* was a near neighbour of *Mr. Desire's*, a poor man of broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they addressed themselves to their business: *Mr. Desire* put a rope upon his head, and *Mr. Wet-eyes* went with his hands wringing together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming

(t) Pride and self-righteousness God abhors; but the humble and contrite spirit he will not condemn or reject. Psal. xxxiv. 18; li. 17; Isa. lvii. 15.

they might be a burden to the Prince. Wherefore when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble *Emanuel* so often ; and they said, that they came not hither to-day for that they delighted to hear themselves talk, but for that necessity caused them to come to his Majesty ; they could, they said, have no rest day nor night, because of their transgressions against *Shaddai* and *Emanuel* his Son. They also thought that some misbehaviour of *Mr. Desire-awake*, the last time, might give some disgust to his highness, and so cause that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, *Mr. Desire-awake*, cast himself prostrate upon the ground, as at the first, at the feet of the mighty Prince, saying, Oh that *Mansoul* might live before thee ! so he delivered his petition. The Prince, when he had read the petition, turned aside awhile as before ; and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of *Mansoul*, for that he, above all the multitude in *Mansoul*, should be sent to him on such an errand ?^(u) Then said the man to the Prince, O let not my Lord be angry : and why inquirest thou after such a dead dog as I am ? Pass by, I pray thee, and take no notice of whom I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the

^(u) The Lord will hearken to the prayer of the poor and destitute who hope in his mercy, Psa. cii. 17 : and though he knows our wants better than we, yet he will be humbly inquired of for a supply. See Ezek. xxxvi. 37.

townsmen chose to send me on this errand to my Lord, is best known to themselves; but it could not be for that they had thought I had favour with my Lord. For my part, I am out of charity with myself: who should then be in love with me? Yet live I would, and so would I that my townsmen should; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy: but ask not what thy servants are.

Then said the Prince, And what is he that is become thy companion in this so weighty a matter? So *Mr. Desire* told *Emanuel*, that he was a poor neighbour of his, and one of his most intimate associates; and his name, said he, may it please your most excellent Majesty, is *Wet-eyes*, of the town of *Mansoul*. I know that there are many of that name that are naught; but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then *Mr. Wet-eyes* fell on his face to the ground, and made his apology for coming with his neighbour to his Lord:

‘O my lord (quoth he), what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, that this name was given me, because *Mr. Repentance* was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle; whether because of the moistness of my brain, or the softness of my heart, I cannot tell. I see dirt in mine own

tears, and filthiness in the bottom of my prayers. (x) But I pray thee (and all this while the gentleman wept) that thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of *Mansoul*, and refrain from the glorifying of thy grace no longer.

So at his bidding they arose, and both stood trembling before him, (y) and he spake to them to this purpose :

‘ The town of *Mansoul* hath grievously rebelled against my Father, in that they have rejected him from being their king, and chose for themselves, for their captain, a liar, a murderer and a runnagate slave. For this *Diabolus*, your pretended prince, though once so highly accounted of by you, made rebellion against my Father and Me, even in our palace and highest

(x) Our best services have in them a mixture of sin. This consideration should keep us humble. In humility is our safety, improvement, growth, and susceptibility of Divine grace.

(y) The workings of the mind in prayer are well displayed in the petitioners, whom the author names Would-live, Desires-awake, and Wet-eyes. The nature of prayer, the importance of its subjects, and the solemn circumstances under which it is exercised, all imply the most serious engagement of the whole heart, and strongly reprove those persons who go no deeper into the matter, than a decent enunciation of the terms which they use in prayer.

From the name of the first petitioner, we may perceive that Mr. Bunyan rejected that sentiment of Madame Guion and others, which has been termed *working from life*, and which excludes what is called *working for life*. In other words, he believed it quite consistent with the highest generosity to serve God from the hope of his promising rewards, as well as from the other motives and dispositions which the Gospel inspires. Indeed, if this is not admitted, what becomes of the whole system of promises, threatenings, and conditions, mentioned in the Gospel?

court there, thinking to become a prince and a king. But being timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

‘ Now this is, and for a long time hath been, a high affront to my Father; wherefore my Father sent to you a powerful army, to reduce you to your obedience. But you know how these men, their captains, and their counsels were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle; you fought them, and fought for *Diabolus* against them. So they went to my Father for more power; I, with my men, am come to subdue you. But as you treated the servants, so you treated their Lord: you stood up in hostile manner against me, you shut up your gates against me, you turned a deaf ear to me, and resisted as long as you could; but now I have made a conquest of you. Did you cry to me for mercy so long as you had hopes that you might prevail against me?(2) But now I have taken the town, you cry, but why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your *Diabolus*, you come to me for favour; but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

(2) All converted souls will confess, that if God the Spirit had not arrested them in their mad career, they would have lived, died, and perished for ever in their sins.

‘Go, bid captain *Boanerges* and captain *Conviction* bring the prisoners out to me into the camp to-morrow; and say you to captain *Judgment* and captain *Execution*, Stay in the castle, and take good heed to yourselves that you keep all quiet in *Mansoul*, until you shall hear further from me.’ And with that he turned himself from them and went into his royal pavilion.

So the petitioners, having received this answer from the Prince, returned as at the first, to go to their companions again. But they had not gone far but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to *Mansoul*: so they went to the place where the prisoners lay bound; but these workings of mind, about what would become of *Mansoul*, had such a strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message.(a)

But they came at length to the gates of the town (now the townsmen were waiting with eagerness for their return), where many met them, to know what answer was given to the petition. Then they cried out to those that were sent, What news from the Prince? And what hath *Emanuel* said? But they said, that they must (as afore) go up to the prison, and there deliver their message. So away they went to the prison, with a multitude at their heels. Now when they were come to the gates of the prison, they told the first part of *Emanuel’s* speech to the prisoners, to wit, how he reflected upon their disloyalty to his Father and

(a) The Lord make sinners deeply sensible of their desperate situation by nature, and that they are altogether unworthy of the mercy he is willing to bestow: this he does, in order that his own free grace may have the glory.

himself: and how they had chosen and closed with *Diabolus*, and fought for him, hearkened to him, and been ruled by him; but had despised him and his men. This made the prisoners look pale, but the messengers proceeded, and said, He the Prince said moreover, that yet he would consider your petition, and give such answer thereto as will stand with his glory. And as these words were spoken, *Mr. Wet-eyes* gave a sigh. At this they were all of them struck into their dumps, and could not tell what to say: fear also possessed them in marvellous manner, and death seemed to sit upon some of their eye-brows.^(b) Now there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old *Inquisitive*: this man asked the petitioners if they had told out every whit of what *Emanuel* said. And they answered, Verily no. Then said *Inquisitive* I thought so indeed. Pray what was it more that he said unto you? Then they paused awhile, but at last they brought out all, saying, The Prince ordered us to bid captain *Boanerges* and captain *Conviction* bring the prisoners down to him to-morrow; and that captain *Judgment* and captain *Execution* should take charge of the castle and town till they should hear further from him. They said also, that when the Prince had commanded them so to do, he immediately turned his back upon them, and went into his royal pavilion.

(b) When it is given the soul to see its incurable malady through the fall, distress and anguish seize it, the fear of eternal wrath and misery alarms it, till, stripped of all self-confidence, it is enabled to flee for refuge to Jesus, its only hope, who heals and reconciles by the blood of his cross.

But oh! how this return, and especially this last clause of it, that the prisoners must go out to the Prince into the camp, brake all their loins in pieces! Wherefore with one voice they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die (and the recorder said unto them, This was the thing that I feared,) for they concluded, that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other, but that in their time and order they must all drink of the same cup. Wherefore the town of *Mansoul* spent that night in mourning, and sackcloth, and ashes. The prisoners also when the time was come to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of *Mansoul* also shewed themselves upon the wall, and clad in mourning weeds, if perhaps the Prince, with the sight thereof, might be moved with compassion.^(c) But oh how the busy-bodies,^(d) that were in the

(c) A sight of our multiplied abominations, and deserved punishment for them, should not only abase, but drive us (not to despair, Satan's resource, but) to Christ the only propitiatory sacrifice, and to the God of all mercy and grace, for full salvation through him, in whom he is well pleased.

(d) Vain thoughts are the irregular fancies and false impressions of the mind, which produce unprofitable attachments, hopes, longings, fears, and antipathies. These are called vain, because not being directed by the truth of things, they end in disappointment. These Mr. Bunyan properly terms busy bodies, because they interfere with great subtlety and quickness to the hindrance and injury of the soul's best interests. The mythologies of the heathen afford innumerable instances of the extent to which such reveries may be carried. The way to prevent them is to furnish our minds with the truths of God's word, and that in such a way as to cause them to have a due effect upon us. David says, "I hate vain thoughts, but thy law do I love."

town of *Mansoul*, now concerned themselves! They ran here and there through the streets of the town by companies, crying out as they ran in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of *Mansoul*.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down: captain *Boanerges* went with a guard before them, and captain *Conviction* came behind, and the prisoners went bound in chains in the midst; so I say, the prisoners went in the midst; and the guard went with flying colours behind and before, but the prisoners went with drooping spirits. Or more particularly, thus: The prisoners went down all in mourning, they put ropes upon themselves, they went on smiting themselves on their breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of *Mansoul*, till they came into the midst of the Prince's army, the sight and glory of which greatly heightened their affliction. Nor could they now longer forbear but cry out aloud, O unhappy men! O wretched *Mansoul*! Their chains still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

So when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place: then one went in and told the Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who, when they came, trembled before him: also they

covered their faces with shame.(e) Now as they drew near the place where he sat, they threw themselves down before him. Then said the Prince to the captain *Boanerges*, Bid the prisoners stand upon their feet. Then they stood trembling before him ; and he said, Are you the men that heretofore were the servants of *Shaddai*? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that suffered yourselves to be corrupted and defiled by that abominable one *Diabolus*? And they said, We did more than suffer it, Lord ; for we chose it of our mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes ; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came against this town of *Mansoul*, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hands, for these and other your high and mighty sins? And they said, Both death and the deep, Lord, for we have deserved no less. He asked again, If they had aught to say for themselves, why the sentence, which they confessed they had deserved, should not be passed upon them? And they said, We can say nothing, Lord, thou art just, for we have sinned.

(e) That conviction which precedes true conversion lays the sinner in the dust, and fills the conscience with compunction for its foul ingratitude. But the Lord Jesus came from heaven to set the captives free, bind up the broken-hearted, and comfort the mourners in Zion. Isa. lxi. 1, 2.

Then said the Prince, And for what are these ropes on your heads? The prisoners answered, The ropes are to lead us withal to the place of execution, if mercy be not pleasing in thy sight.* So he further asked, if all the men in the town of *Mansoul* were in this confession as they? And they answered, All the natives, Lord: but for the *Diabolonians*, they came into our town when the tyrant got possession of us, we can say nothing for them.(f)

Then the Prince commanded that a herald should be called; and that he should, in the midst and throughout the camp of *Emanuel* proclaim, and that with sound of trumpet, that the Prince, the Son of *Shaddai*, had, in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over *Mansoul*: and that the prisoners should follow him, and say Amen. So this was done as he had commanded.

And presently the music that was in the upper region sounded melodiously. The captains that were in the camp shouted, and the soldiers sung songs of triumph to the Prince, the colours waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the men of *Mansoul*.

Then the Prince called to the prisoners to come and stand again before him; and they came and stood trembling. And he said unto them, The sins, trespas-

* "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. v. 22.

(f) They who are brought to confess and also forsake sin, shall find mercy, Prov. xxviii. 13. Believers in the holy Jesus make no truce with God's enemies; but bewail their innate corruptions, and look to their almighty Saviour for grace and strength to subdue them.

ses, and iniquities, that you, with the whole town of *Mansoul*, have from time to time committed against my Father and Me, I have power and commandment from my Father to forgive to the town of *Mansoul*, and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding my lord mayor, lord *Will-be-will*, and Mr. Recorder, to proclaim, and cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole town of *Mansoul*. (g)

Moreover the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.*

Then he gave to each of the three, jewels of gold and precious stones ; and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they had heard the gracious words of Prince *Emanuel*, and had beheld all that was done unto them, fainted almost quite away ; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able without staggering to stand up under it. Yea, my

(g) Thus our loving Lord forgives freely, fully, everlastingly ; but the pardoned sinner, though conscious of this amazing mercy, yet, sensible of his weakness, as also his numerous and potent foes, continues humbly to depend on, and implore succour from, the Lord his righteousness and strength.

* “ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” Isa. lxi. 3.

lord *Will-be-will* swooned outright ; but the Prince stept up to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also kissed, embraced, and smiled upon the other two that were *Will-be-will's* companions, saying, Take these as further tokens of my love, favour, and compassion to you ; and I charge you, that you Mr. Recorder tell the town of *Mansoul* what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged under them. Then they fell at the feet of the Prince, kissed them, and wetted them with tears ; they also cried out with a mighty strong voice, saying, ‘ Blessed be the glory of the Lord from this place !’ So they were bid rise up, and go to the town and tell *Mansoul* what the Prince had done. He commanded also, that one with pipe and tabor should go and play before them all the way into the town of *Mansoul*. Then was fulfilled what they never looked for, and they were made to possess what they never dreamt of.^(h) The Prince also called for the noble captain *Credence*, and commanded that he and some of his officers should march before the noblemen of *Mansoul*, with flying colours into the town. He gave also unto captain *Credence* a charge, that about the time that the recorder read the general pardon in the town

(h) Vain worldlings, whild dead in sin, are strangers to spiritual joys. But when the soul is so divinely changed as to taste the love and grace of God in Christ, heaven is opened within it, and, abhorring its former self, glorifies God for the wonders he has wrought for the children of men.

of *Mansoul*, that at that very time he should with flying colours march in at EYE-GATE, with his ten thousand at his feet; and that he should so go until he came by the high street of the town, up to the castle-gates; and that himself should take possession thereof, against his Lord came thither. He commanded, moreover, that he should bid captain *Judgment* and captain *Execution* leave the strong hold to him, and withdraw from *Mansoul*, and return into the camp with speed unto the Prince.

And now was the town of *Mansoul* also delivered from the terror of the first four captains and their men.⁽ⁱ⁾

Well, I told you before how the prisoners were entertained by the noble Prince *Emanuel*, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think that those of the town, that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew them all this while at great uncertainties, yea their hearts were like a balance that had been disquieted by a shaking hand. But at last, as they, with many a longing look, looked over the wall of *Mansoul*, they thought they saw some return to the town; and thought again, who should they be too, who should they be? At last they discerned that they

(i) From the guilt and dominion of sin, the fear of death, judgment, the wrath of God, and everlasting misery, without hope and without remedy.

were the prisoners ; but can you imagine how their hearts were surprised with wonder, especially when they perceived also in what equipage, and with what honour they were sent home ! They went down to the camp in black, but they came back to the town in white ; they went down to the camp in ropes, they came back in chains of gold ; they went down to the camp with feet in fetters, but came back with their steps enlarged under them ; they went to the camp looking for death but came back thence with assurance of life ; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. As soon as they came to *Eye-gate*, the poor and tottering town of *Mansoul* adventured to give a shout ; and they gave such a shout as made the captains in the Prince's army leap at the sound thereof. Alas for them, poor hearts ! who could blame them ? since their dead friends were come to life again ; for it was to them as life from the dead, to see the ancients of the town of *Mansoul* shine in such splendour. They looked for nothing but the axe and the block ; but behold joy and gladness, comfort and consolation, and such melodious notes attending them, that were sufficient to make a sick man well.* So when they came up, they saluted each other : Welcome, welcome, and blessed be he that spared you ! They added also, We see it is well with you ; but how must it go with the town of *Mansoul* ? And will it go well with the town of *Mansoul* ? said they. Then

* “ And the inhabitant shall not say I am sick : the people that dwell therein shall be forgiven their iniquity.” Isa. xxxiii. 24.

answered them the recorder and the lord mayor, Oh! Tidings! glad tidings! good tidings of good, and of great joy to poor *Mansoul*! Then they gave another shout that made the earth ring again. After this, they enquired yet more particularly how things went in the camp, and what message they had from *Emanuel* to the town. So they told them all passages that had happened to them in the camp, and every thing that the Prince did to them. This made *Mansoul* wonder at the wisdom and grace of the Prince *Emanuel* :^(k) then they told them what they had received at his hands for the whole town of *Mansoul*, and the recorder delivered it in these words; ‘Pardon, pardon for *Mansoul*; and this, ‘shall *Mansoul* know to-morrow.’ Then he commanded and they went and summoned *Mansoul* to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration this hint of things made in the countenance of the town of *Mansoul*! No man of *Mansoul* could sleep that night for joy; in every house there was joy and music, singing and making merry: telling and hearing of *Emanuel*’s happiness, was all that *Mansoul* had to do: and this was the burden of all their song, ‘O more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, one would say, that this day would have been such a day to us! And who thought, that saw our prisoners go down in irons, that they should have

(k) The glories of this great, free, full, and everlasting salvation, astonish the renewed soul, when it contemplates the amazing plan as recorded in the word: this excites gratitude, manifested in all holy love and obedience.

returned in chains of gold ! Yea they that judged themselves as they went to be judged of their Judge, were by his mouth acquitted ; not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor. But is this the common custom of princes ? Do they use to shew such kind of favour to traitors ? No ! this is only peculiar to *Shaddai*, and unto *Emanuel* his Son.(1)

Now morning drew on apace ; wherefore the lord mayor, the lord *Will-be-will*, and Mr. Recorder, came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them : and when they came, they came in that attire and in that glory which the Prince had put them into the day before, and the street was lightened with their glory : so the mayor, recorder, and my lord *Will-be-will*, drew down to MOUTH-GATE, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters ; thither therefore they came in their robes, and their tabor went before them. Now the eagerness of the people to know the full matter was great.

Then the recorder stood up upon his feet, and first beckoning with his hand for silence, he read out with a loud voice the pardon. But when he came to these words, "The Lord, the Lord God is merciful and gracious, pardoning iniquity, transgressions, and

(1) It is usual with men to bestow favours upon the most worthy ; but God extends mercy to enemies, rebels, and beggars ; whom he strips of their filthy rags of pride and self-righteousness, blots out their sins by the blood of his cross, and arrays with the best robe of Jesus, now their whole salvation and trust.

sins:" and to them, "all manner of sin and blasphemy shall be forgiven," &c. (Exod. xxxiv. 6. Mark iii. 28.) they could not forbear leaping for joy: for this, you must know, that there was conjoined therewith every man's name in *Mansoul*, also the seals of the pardon made a brave shew.(m)

When the recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town, leaped thereon for joy, and bowing themselves seven times with their faces towards *Emanuel's* pavilion, shouted aloud for joy, and said, 'Let *Emanuel* live for ever.'

Then order was given to the young men in *Mansoul*, that they should ring the bells for joy; so the bells rung, the people sung, and the music played in every house in *Mansoul*.

When the Prince had sent home the three prisoners of *Mansoul* with joy and pipe and tabor, he commanded his captains, with all the field officers and soldiers throughout his army, to be ready in the morning that the recorder should read the pardon in *Mansoul*, to do his further pleasure. So the morning, as I have shewed, being come, just as the recorder had made an end of reading the pardon, *Emanuel* commanded that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon mount *Gracious*, and half of them upon mount *Justice*. He commanded also, that all the

(m) The names of believers are written in heaven, and in the Lamb's book of life. Heb. ii. 23; Rev. xxi. 27. They are sealed by the Holy Spirit to the day of eternal redemption, Eph. i. 13; iv. 20; and evidence their faith by their works, and holy life and conversation. James ii. 18; iii. 13.

captains should show themselves in their complete harness, and that the soldiers should shout for joy. Nor was captain *Credence*, though in the castle, silent on such a day, but he from the top of the hold shewed himself with the sound of trumpet to *Mansoul*, and to the Prince's camp.

Thus have I shewn you the manner and way that *Emanuel* took to recover the town of *Mansoul* from under the hand and power of the tyrant *Diabolus*.

Now when the Prince had completed these outward ceremonies of his joy, he again commanded that his captains and soldiers should shew unto *Mansoul* some feats of war. So they presently addressed themselves to this work. But oh! with what agility, nimbleness, dexterity, and bravery, did these military men discover their skill in feats of war to the now gazing town of *Mansoul*. (n)

They marched, they countermarched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea ravished the hearts that were in *Mansoul* to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to *Mansoul* and me.

When this action was over, the whole town of *Mansoul* came out as one man to the Prince in the

(n) The Lord having now given them spiritual armour, they are enabled to fight manfully under the banner of the invincible captain of their salvation against the world, the flesh, and the devil, with their affections and lusts. 1 John ii. 16.

camp to praise him, and thank him for his abundant favour, and to beg that it would please his grace to come unto *Mansoul* with his men, and there to take up his quarters for ever. And this they did in the most humble manner, bowing themselves seven times to the ground before him. Then said he, "All peace be to you:" So the town camenigh, and touched with the hand the top of his golden sceptre; and they said, Oh! that the Prince *Emanuel*, with his captains and men of war would dwell in *Mansoul* for ever; and that his battering rams and slings might be lodged in her, for the use and service of the Prince, and the help and strength of *Mansoul*! for said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it *Emanuel*, and thou shalt be king and captain in *Mansoul* for ever: yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.

They added moreover, and prayed his majesty to consider thereof: for, said they, if now, after all this grace bestowed upon us, thy miserable town of *Mansoul*, thou shouldest withdraw, thou and thy captains from us, the town of *Mansoul* will die. Yea, said they, our blessed *Emanuel*, if thou(o) shouldest depart from us now, after thou hast done so much good

(o) This fear of losing the Lord's presence is good; and will be retained by humble prayer for continual grace, watching thereunto with all perseverance and a holy walk. Eph. vi. 18.

for us, and shewed so much mercy unto us, what will follow, but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? Wherefore, we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know, but that to this day many *Diabolonians* may yet be lurking in the town of *Mansoul*; and they will betray us when thou shalt leave us, into the hands of *Diabolus* again; and who knows what designs, plots, and contrivances, have passed betwixt them about these things already? Loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men of our town for the reception of thy soldiers and their furniture.

Then said the Prince, If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours? Yea, will you help me in such undertakings?

They answered, We know not what we shall do; we did not think once that we should have been such traitors to *Shaddai* as we have proved to be. What then shall we say to our Lord? Let him put no trust in his saints: (p) let the Prince dwell in our castle, and make of our town a garrison: let him set his

(p) This is the genuine language of humble Christians; conscious they are without strength, and ever prone to turn aside, they cry, "Hold up my goings in thy paths, that my footsteps slip not." Psalm xvii. 5.

noble captains and his warlike soldiers over us; yea, let him conquer us with his love, and overcome us, and help us, as he was and did that morning our pardon was read unto us, we shall comply with this our Lord and with his ways, and fall in with his word against the mighty.(q)

One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee our Prince. Who could have thought that had been ruled by his reason, that so much sweet as we now enjoy, should have come out of those bitter trials wherewith we were tried at the first! But, Lord, let light go before, and let love come after: yea, take us by the hand, and lead us by thy counsels; and let this always abide upon us, that all things shall be for the best for thy servants, and come to our *Mansoul*, do as it pleaseth thee. O Lord, come to our *Mansoul* and do what thou wilt, so thou keepest us from sinning,(r) and makest us serviceable to thy Majesty.

Then said the Prince to the town of *Mansoul* again, Go, return to your houses in peace, I will willingly in this comply with your desires: I will remove my royal pavilion; I will draw up my forces before *Eye-gate* to-morrow, and so will march forwards into the town of *Mansoul*; I will possess myself of your castle of *Mansoul*, and will set my soldiers over

(q) True it is, "Without Christ we can do nothing." John xv. 5. But, "My grace is sufficient for thee." 2 Cor. xii. 9. See also Phil. iv. 13.

(r) Right. To hate sin and walk in humble obedience to our God, is an essential part of the Christian character.

you ; yea, I will yet do things in *Mansoul* that cannot be paralleled in any nation, country, or kingdom under heaven.

Then did the men of *Mansoul* give a shout, and return into their houses in peace ; they also told to their kindred and friends the good that *Emanuel* had promised to *Mansoul*. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men in *Mansoul*.

Then went out the inhabitants of the town of *Mansoul* with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince the Son of *Shaddai* should come ; they also made garlands and other fine works, to betoken how joyful they were and should be to receive their *Emanuel* in *Mansoul* ; yea, they strewed the street quite from *Eye-gate* to the castle-gate, the place where the prince should be. They also prepared for his coming what music the town of *Mansoul* could afford, that they might play before him to the place of his habitation.

So at the time appointed, he makes his approach to *Mansoul*, and the gates were set open for him ; there also the ancients and elders of the town of *Mansoul* met him, to salute him with a thousand welcomes. Then he arose and entered *Mansoul*, he and all his servants. The elders of *Mansoul* also went dancing before him, till he came to the castle-gates. And this was the manner of his going up thither : he was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders

of *Mansoul* danced before him.(s) And now were the walls of the famous town of *Mansoul* filled with the tramlings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince and his royal army. Also the casements, windows, balconies, and tops of the houses, were all now filled with persons of all sorts, to behold how their town was to be filled with good.

Now when he was come so far into the town as to the recorder's house, he commanded that one should go to captain *Credence*, to know whether the castle of *Mansoul* was prepared to entertain his royal presence (for the preparatiou of that was left to that captain), and word was brought that it was.* Then was captain *Credence* commanded also to come forth with his power to meet the Prince; which was done as he had commanded, and he conducted him into the castle† This done, the Prince that night lodged in the castle with his mighty captains and men of war, to the joy of the town of *Mansoul*.

Now the next care of the townsfolk was, how the captains and soldiers of the Prince's army should be quartered among them; and the care was, not how they should shift their hands of them, but how they should fill their houses with them: for every man in *Mansoul* now had that esteem of *Emanuel* and his

(s) When the glory of Christ's person and work is clearly manifested, the renewed soul, transported with joy at the sight, finds him to be the fairest among ten thousand fair, and altogether lovely.

* "And put no difference between us and them, purifying their hearts by faith." Acts xv. 9.

† "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. iii. 17.

men, that nothing grieved them more, than because they were not enlarged enough, every one of them, to receive the whole army of the Prince; yea, they counted it their glory to be waiting upon them, and would in those days run at their bidding like lackies.^(t) At last they came to this result:

1. That captain *Innocency* should quarter at *Mr. Reason's*. 2. That captain *Patience* should quarter at *Mr. Mind's*. This *Mr. Mind* was formerly the lord *Will-be-will's* clerk in the time of the rebellion. 3. It was ordered that captain *Charity* should quarter in *Mr. Affection's* house. 4. That captain *Good-hope* should quarter at my lord mayor's. Now for the house of the recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that if need be, the alarm should be given to *Mansoul*: it was, I say, desired by him, that captain *Boanerges* and captain *Conviction* should take up their quarters with him, even they and all their men. 5. As for captain *Judgment* and captain *Execution*, my lord *Will-be-will* took them and their men to him, because he was to rule under the Prince for the good of the town of *Mansoul* now, as he had done before under the tyrant *Diabolus* for the hurt and damage thereof.* 6.

* "I speak after the manner of men, because of the infirmity of the flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. vi. 19.

(t) O the wonderful change grace produces! When the Lord dwells in the heart by faith, love to Christ evidences itself in striving to live to his glory: the soul then delights in the Lord, his ways, and people. May this be our lot!

And throughout the rest of the town were quartered the rest of *Emanuel's* forces ; but captain *Credence* with his men, abode still in the castle. So the Prince, his captains and his soldiers, were lodged in the town of *Mansoul*. (u)

Now the ancients and elders of the town of *Man-soul* thought that they never should have enough of the Prince *Emanuel* ; his person, his actions, his words and behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the castle of *Mansoul* was his place of residence (and they desired that he might dwell there for ever,) yet that he would often visit the streets, houses, and people of *Mansoul* ; for, said they, dread sovereign, thy presence, thy looks, thy smiles, thy words, are the life, strength, and sinews of the town of *Mansoul*.

Besides this, they craved that they might have, without difficulty or interruption, continual access unto him ; so for that very purpose he commanded that the gates should stand open, that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

When he spake, they all stopped their mouths, and gave audience ; and when he walked it was their delight to imitate him in his goings.

Now upon a time *Emanuel* made a feast for the town of *Mansoul* ; and, upon the feasting-day, the townsfolk were come to the castle to partake of the banquet. And he feasted them with all manner of

(u) Thus, when the enlivening gales of the Spirit blow on the soul, the spices thereof flow forth ; sin becomes hateful, holiness delightful, and Jesus precious, who, by his grace, enables us both to suffer and to do his will.

outlandish food ; food that grew not in the fields of *Mansoul*, nor in all the whole kingdom of *Universe*. It was food that came from his Father's court, and so there was dish after dish set before them, and they were commanded freely to eat. But still, when a fresh dish was set before them, they would whisperingly say to each other, 'What is it?' for they wist not what to call it.*(*x*) They drank also of the water that was made wine ; and were very merry with him. There was music also all the while at the table, and men did eat angel's food, and had honey given them out of the rock ; so *Mansoul* did eat the food that was peculiar to the court, yea, they had now thereof to the full.†(*y*)

I must not forget to tell you, that as at this table

* "And when the children of Israel saw it, they said one to another, It is manna ; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." *Exod. xvi. 15.*

(*x*) A Christian may give a reason of the hope that is in him, and of his present happy state of mind, as it respects the method by which he has attained to the possession of them ; but he will often find it impossible fully to describe the nature, the measure, and the value of his joys as a child of God, and intimately in union with the Lord Jesus Christ. Let us, however, be grateful for the facts themselves, and be assured that they are consistent with the wisdom of God, and the highest reason. Let us improve our joys while here upon earth, and in heaven we shall be able to account for them in a more enlightened and sublime manner than is possible at present.

† "And he rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angel's food, he sent them corn to the full." *Psal. lxxvii. 24, 25.*

(*y*) These sweet views of Christ, and the comforts of his Spirit, are not uncommon at the soul's espousals to him after conversion, when he brings her into his banqueting-house, and his banner over her is love. *Song ii. 4.*

there were musicians, so they were not those of the country, nor yet of the town of *Mansoul*; but they were the masters of the songs that were sung at the court of *Shaddai*.

Now after the feast was over, *Emanuel* was for entertaining the town with some curious riddles of secrets drawn up by his Father's secretary, by the wisdom and skill of *Shaddai*; the like to these there are not in any kingdom.

The riddles were made upon king *Shaddai* himself, and upon *Emanuel* his Son, and upon his wars and doings with *Mansoul*.

Emanuel also expounded unto them some of these riddles himself; but oh how they were lightened! They saw what they never saw before; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before, whom these riddles did concern; and as they were opened the people evidently saw it was so.(z) Yea, they gathered that the things themselves were a kind of portraiture, and that of *Emanuel* himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like one to the other, that *Mansoul* could not forbear, but say, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the Way; and with a great many other things more.

And thus he dismissed the town of *Mansoul*. But can you imagine how the people of this corporation

(z) The Word testifies to the enlightened mind, of the wonderful incarnation, sinless life, expiatory death, glorious resurrection, and intercession of Jesus.

were taken with this entertainment? Oh they were transported with joy, they were drowned with wonder, while they saw and understood and considered what their *Emanuel* entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him and of his actions. Yea, so taken were the townsmen now with the Prince, that they would sing of him in their sleep.

Now it was in the heart of the prince *Emanuel* to new-model the town of *Mansoul*, and to put it into such a condition as might be most pleasing to him, and that might best stand with the profit and security of the now flourishing town of *Mansoul*. He provided also against insurrections at home, and invasions abroad: such love had he for the famous town of *Mansoul*.

Wherefore he first of all commanded that the great slings that were brought from his Father's court when he came to the town of *Mansoul*, should be mounted, some upon the battlements of the castle, some upon the towers; for there were towers in the town of *Mansoul*, towers new built by *Emanuel* since he came thither. There was also an instrument invented by *Emanuel*, that was to throw stones from the castle of *Mansoul*, out at *Mouth-gate*:(a) an instrument that could not be resisted, nor that could miss of execution; wherefore for the wonderful exploits that it did when used, it went without a name; and it was committed to the care of, and managed by,

(a) The prayer of faith. See Matt. xxi. 22; Mark xi. 22; also Heb. xi.

that brave captain, the captain *Credence*, in case of war. This done, *Emanuel* called the lord *Will-be-will* to him, and gave him in commandment to take care of the gates, the wall, and towers in *Mansoul*: also the Prince gave him the militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in *Mansoul*, against the peace of our Lord the King, and the peace and tranquillity of the town of *Mansoul*. He also gave him in commission, that if he found any of the *Diabolonians* lurking in any corner of the famous town of *Mansoul*, he should forthwith apprehend them and slay them, or commit them to safe custody, that they may be proceeded against according to law.

Then he called unto him the lord *Understanding*, who was the old lord-mayor, he that was put out of place when *Diabolus* took the town, and put him in his former office again, and it became his place for his life-time. He bid him also build it in fashion like a tower for a defence. He bid him also read in the revelation of mysteries^(b) all the days of his life, that he might know how to perform his office aright.

He also made *Mr. Knowledge* the recorder, not of contempt to old *Mr. Conscience*, who had been recorder before; but for that it was in his princely mind to confer upon *Mr. Conscience* another employ; of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of *Diabolus* should be taken down from the place where it was

(b) The Scripture.

set up;(c) and that they should utterly destroy it, beating it into powder, and casting it unto the wind without the town-wall: and that the image of *Shaddai* his father should be set up again, with his own, upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to *Mansoul* in more grace and mercy than heretofore. He would also that his name should be done on the best of gold, for the honour of *Mansoul*.*

After this was done, *Emanuel* gave out a commandment, which was, that those three greatest *Diabolonians* should be apprehended, namely, the two late lord-mayors, to wit, *Mr. Incredulity* and *Mr. Lustings*, and *Mr. Forget-good* the recorder. Besides these, there were some of them that *Diabolus* made burgesses and aldermen in *Mansoul*, that were committed to ward by the hand of the now valiant and right noble, the brave lord *Will-be-will*.

And these were their names: Alderman *Atheism*, alderman *Hard-heart*, and alderman *False-peace*. The burgesses were, *Mr. No-truth*, *Mr. Pitiless*, *Mr. Haughty*, with the like. These were committed to close custody: and the gaoler's name was *Mr. Trueman*: this *Trueman* was one of those that *Emanuel* brought with him from his Father's court, when at first he made a war upon *Diabolus* in the town of *Mansoul*.

(c) Christ came to destroy the works of the devil, and make his elect, through faith, partakers of the Divine nature. 2 Pet. i. 4.

* "And they shall see his face; and his name shall be in their foreheads." Rev. xxii. 4.

After this, the Prince gave a charge that the three strong holds, which at the command of *Diabolus* the *Diabolonians* built in *Mansoul*, should be demolished and utterly pulled down; of which holds, and their names, with their captains and governors, you read a little before. But this was long in doing,^(d) because of the largeness of the places, and because the stones, the timber, the iron, and all the rubbish, were to be carried without the town.

When this was done, the Prince gave order that the lord-mayor and aldermen of *Mansoul* should call a court of judicature, for the trial and execution of the *Diabolonians* in the corporation, now under the care of *Mr. Trueman* the gaoler.

Now when the time was come, and the court sat, commandment was sent to *Mr. Trueman* the gaoler, to bring the prisoners down to the bar. Then were the prisoners brought down, pinioned and chained together, as the custom of the town of *Mansoul* was. So when they were presented before the lord-mayor, the recorder, and the rest of the honourable bench, first the jury was impanelled, and then the witnesses sworn. The names of the jury were these: *Mr. Belief*, *Mr. True-heart*, *Mr. Upright*, *Mr. Hate-bad*, *Mr. Love-good*, *Mr. Seek-truth*, *Mr. Heavenly-mind*, *Mr. Moderate*, *Mr. Thankful*, *Mr. Good-work*, *Mr. Zeal-for-God*, and *Mr. Humble*. The names of the witnesses were *Mr. Know-all*, *Mr.*

(d) Much opposition to God's will and work is in every believer's heart; but, blessed be the Lord the Spirit, he both can and will cast down every thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. 1 Cor. x. 5.

Tell-true, Mr. Hate-lies, with my lord *Will-be-will* and his man, if need were.

So the prisoners were set to the bar. Then said *Mr. Do-right* (for he was the town-clerk), Set *Atheism* to the bar, gaoler. So he was set to the bar, Then said the clerk, *Atheism* hold up thy hand. Thou art here indicted by the name of *Atheism* (an intruder upon the town of *Mansoul*), for thou hast perniciously and doubtishly taught and maintained, that there is no God, and so no heed to be taken to religion.^(e) This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the town of *Mansoul*. What sayest thou? art thou guilty of this indictment or not?

Atheism. Not guilty.

Cryer. Call *Mr. Know-all, Mr. Tell-true*, and *Mr. Hate-lies* into the court.

So they were called, and they appeared.

Then said the clerk, You the witnesses for the King, look upon the prisoner at the bar; do you know him?

Then said *Mr. Know-all*, Yes, my lord, we know him; his name is *Atheism*, he has been a very pestilent fellow for many years in the miserable town of *Mansoul*.

Clerk. You are sure you know him?

Know-all. Know him! Yes, my lord, I have heretofore too often been in his company, to be at this time ignorant of him. He is a *Diabolonian*, the son

(e) The unconverted are practical atheists; living without hope, and without God in the world: they neither pray unto, nor praise him; they evidence their unbelief by wicked works. May the Lord awaken such!

of a *Diabolonian*; I knew his grandfather and his father.

Clk. Well said; he standeth here indicted by the name of *Atheism*, &c. and is charged that he hath maintained and taught that there is no God, and so no heed to be taken to any religion.^(f) What say you the King's witnesses to this? Is he guilty, or not?

Kn. My lord, I and he were once in *Villain's-lane* together, and he at that time talked briskly of divers opinions; and then and there I heard him say, that for his part he believed that there was no God: but, said he, I can profess one, and be religious too, if the company I am in, and the circumstances of other things shall put me upon it.

Clk. You are sure you have heard him say thus?

Kn. Upon mine oath, I heard him say thus.

Then said the clerk, *Mr. Tell-true*, what say you to the King's judges, touching the prisoner at the bar.

Tell-true. My lord, I formerly was a great companion of his (for the which I now repent me), and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, or spirit.

Clk. Where did you hear him say so?

Tel. In *Black-mouth-lane*, and in *Blasphemer's-row*, and in many other places besides.

Clk. Have you much knowledge of him?

Tel. I know him to be a *Diabolonian*, the son of a *Diabolonian*, and an horrible man to deny a Deity;

(f) Infidelity, heart-atheism, immorality, profaneness, and hypocrisy, are always associates. But at the approaching judgment-day the secrets of all hearts will be disclosed, the ways of God justified, and his enemies confounded.

his father's name was *Never-be-good*, and he had more children than this *Atheism*. I have no more to say.

Clk. *Mr. Hate-lies*, look upon the prisoner at the bar: do you know him?

Hate-lies. My lord, this *Atheism* is one of the vilest wretches that ever I came near, or had to do with in my life; I have heard him say there is no God; I have heard him say there is no world to come, no sin, nor punishment hereafter: and moreover, I have heard him say that it was as good to go to a whore-house, as to hear a sermon.(g)

Clk. Where did you hear him say these things?

Hate. In *Drunkard's-row*, just at *Rascal's-lane-end*, at the house in which *Mr. Impiety* lived.

Clk. Set him by, gaoler, and set *Mr. Lustings* to the bar.

Mr. Lustings, thou art here indicted by the name of *Lustings* (an intruder upon the town of *Mansoul*), for that thou hast devilishly and traitorously taught, by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor ever wilt, deny thyself of any sinful delights as long as thy name is *Lustings*. How sayest thou? art thou guilty of this indictment, or not?

Then said *Mr. Lustings*, My lord, I am a man of high birth, and have been used to pleasures and pastimes and greatness. I have not been used to be snub'd for my doings, but have been left to follow my will as

(g) Thus thinks the carnal mind, which is enmity against God; till that be removed, there can be no friendship with, union to, or delight in God.

if it were law. And it seems strange to me that I should this day be called into question for what not only I, but almost all men do either secretly or openly countenance, love, and approve of.

Clk. Sir, we concern ourselves not with your greatness (though the higher the better you should have been), but we are concerned, and so are you, about an indictment preferred against you. How say you, are you guilty of it? or not.

Lustings. Not guilty.

Clk. Cryer, call upon the witnesses to stand forth and give their evidence.

Cr. Gentlemen, you the witnesses for the King, come and give in your evidence for our Lord the King, against the prisoner at the bar.

Clk. Come *Mr. Know-all*, look upon the prisoner at the bar. Do you know him?

Kn. Yes, my lord, I know him.

Clk. What is his name?

Kn. His name is *Lustings*: he is the son of one *Beastly*; his mother bare him in *Flesh-street*: she was one *Evil-concupiscence's* daughter. I knew all the generation of them.

Clk. Well said. You have heard his indictment: What say you to it? Is he guilty of the things charged against him or not?

Kn. My lord, he has, as he saith, been a great man indeed; and a greater in wickedness than by pedigree, more than a thousand-fold.

Clk. But what do you know of his particular actions, and especially with reference to his indictment.

Kn. I know him to be a swearer, a liar, a sabbath-

breaker ; I know him to be a fornicator and an unclean person ; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

Clk. But where did he use to commit his wickednesses ? in some private corners, or more openly and shamelessly ?

Kn. All the town over, my lord.

Clk. Come, *Mr. Tell-true*, what have you to say for our Lord the King, against the prisoner at the bar ?

Tel. My lord, all that the first witness has said, I know to be true, and a great deal more besides.

Clk. *Mr. Lustings*, do you hear what these gentlemen say ?

Lus. I was ever of opinion, that the happiest life that a man could live upon earth, was to keep himself from nothing that he desired in the world ; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days : nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendation of them from others. (*h*)

Then said the court, There hath proceeded enough from his own mouth to lay him open to condemnation ; wherefore set him by, gaoler, and set *Mr. Incredulity* to the bar.

Clk. *Mr. Incredulity*, thou art here indicted by the name of *Incredulity* (an intruder upon the town of *Mansoul*) for that thou hast feloniously and wick-

(*h*) Sin is a many-headed monster, and a spreading plague : the heart of an unconverted person is a cage of unclean birds, and like a troubled sea ;—yea, a mystery of iniquity.

edly, and that when thou wert an officer in the town of *Mansoul*, made head against the captains of *Shaddai*, when they came and demanded possession of *Mansoul*; yea thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did *Diabolus* thy captain, stir up and encourage the town of *Mansoul* to make head against and resist the said force of the King.⁽ⁱ⁾ What sayest thou to this indictment? art thou guilty, or not?

Then said *Incredulity*, I know not *Shaddai*: I loved my old prince; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of *Mansoul* to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion for fear of trouble, though you at present are possessed of place and power.

Then said the court, The man, as you see, is incorrigible; he is for maintaining his villanies by stoutness of words, and his rebellion with impudent confidence. And therefore set him by, gaoler; and set *Mr. Forget-good* to the bar.

Clk. Mr. Forget-good, thou art here indicted by the name of *Forget-good* (an intruder upon the town of *Mansoul*), for that thou, when the whole affairs of the town of *Mansoul* were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant *Diabolus* against *Shaddai* the King, against his captains and against all his host,

⁽ⁱ⁾ The natural man's affections being alienated, his will is rebellious against the God of his mercies. May the Lord humble proud spirits, by giving faith, and an obedient loving heart.

to the dishonour of *Shaddai*, the breach of his law, and the endangering of the destruction of the famous town of *Mansoul*. What sayest thou to this indictment? art thou guilty or not guilty?

Then said *Forget-good*, Gentlemen, and at this time my judges, as to the indictment by which I stand accused of several crimes before you, pray attribute my forgetfulness to my age, and not to my wilfulness; to the craziness of my brain, and not the carelessness of my mind; and then I hope I may by your charity be excused from great punishment, though I be guilty.

Then said the court, *Forget-good*, *Forget-good*, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loathe to keep virtuous things in thy mind.^(k) What was bad, thou couldst retain; but what was good thou couldst not abide to think of: thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King, against the prisoner at the bar. Is he guilty of this indictment, or not?

Hate. My lord, I have heard this *Forget-good* say, that he could never abide to think of goodness, no not for a quarter of an hour.

Clk. Where didst thou hear him say so?

Hate. In *All-base-lane*, at a house next door to the sign of the *Conscience-seared-with-a-hot-iron*.

(k) God is not in all the worldling's thoughts; they bid him depart from them, and desire not the knowledge of his ways. Psal. x. 4; Job xxi. 14.

Clk. *Mr. Know-all*, what can you say for our Lord the King, against the prisoner at the bar?

Kn. My lord, I know the man well; he is a *Diabolonian*, the son of a *Diabolonian*, his father's name was *Love-nought*; and for him, I have often heard him say, that he counted the very thoughts of goodness the most burthensome thing in the world.

Clk. Where have you heard him say these words?

Kn. In *Flesh-lane*, right opposite to the church.

Then said the clerk, Come, *Mr. Tell-true*, give in your evidence concerning the prisoner at the bar, about that for which he stands here, as you see, indicted before this honourable court.

Tel. My lord, I have often heard him say, he had rather think of the vilest thing, than of what is contained in the holy scriptures. (*l*)

Clk. Where did you hear him say such grievous words?

Tel. Where? In a great many places; particularly in *Nauseous-street*, in the house of one *Shameless*; and in *Filth-lane*, at the sign of the *Reprobate*, next door to the *Descent-into-the-pit*.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses.

Gaoler, set *Mr. Hard-heart* to the bar.

He is set to the bar.

Clk. *Mr. Hard-heart*, thou art here indicted by the name of *Hard-heart* (an intruder upon the town of *Mansoul*) for that thou didst most desperately and

(*l*) The ungodly reject and despise the Word; thus, hating the light, they remain dark and dead; miserable here, and exposed to everlasting destruction.

wickedly possess the town of *Mansoul* with impenitency and obdurateness ;(*m*) and didst keep them from remorse and sorrow for their evils all the time of their apostacy from, and rebellion against the blessed king *Shaddai*. What sayest thou to this indictment? art thou guilty or not guilty?

Hard. My lord, I never knew what remorse or sorrow meant, in all my life: I am impenetrable, I care for no man; nor can I be pierced with man's grief, their groans will not enter into my heart; whomsoever I mischief, whomsoever I wrong, to me it is music, when to others mourning.

Court. You see the man is a right *Diabolonian*, and has convicted himself. Set him by, gaoler, and set *Mr. False-peace* to the bar.

Mr. False-peace, thou art here indicted by the name of *False-peace* (an intruder upon the town of *Mansoul*), for that thou didst most wickedly and satanically bring, hold, and keep the town of *Mansoul*, both in her apostacy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security, (*n*) to the dishonour of the King, the transgression of his law, and the great damage of the town of *Mansoul*. What sayest thou? art thou guilty of this indictment, or not?

Then said *Mr. False-peace*, Gentlemen, and you appointed to be my judges, I acknowledge that my name is *Mr. Peace*; but that my name is *False-peace*, I utterly deny. If your honours should please to send for any that intimately know me, or for the

(*m*) See the woeful end of such in Rom. ii. 5.

(*n*) See Jer. vi. 14.

midwife that laid my mother of me, or for the gossips that were at my christening, they will any or all of them prove, that my name is not *False-peace* but *Peace*. Wherefore I cannot plead to this indictment, forasmuch as my name is not inserted therein; and as is my true name, so also are my conditions. I was always a man that loved to live at quiet; and what I loved myself, that I thought others might love also. Wherefore when I saw that any of my neighbours laboured under a disquiet mind, I endeavoured to help them what I could; and I could give many instances of this good temper of mine: As

1. When at the beginning our town of *Mansoul* declined the ways of *Shaddai*, some of them afterwards began to have disquieting reflections on themselves for what they had done: but I, as one troubled to see them disquieted, presently sought out means to get them quiet again. 2. When the ways of the old world, and of *Sodom*, were in fashion; if any thing happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation. 3. To come nearer home: When the wars broke out between *Shaddai* and *Diabolus*, if at any time I saw any of the town of *Mansoul* afraid of destruction, I often used, by some way, device, invention or other, to labour to bring them to peace again.^(o) Wherefore, since I have been always the man of so virtuous a temper, as some say a peace-

(o) There is no peace to the wicked. Isa. lvii. 21. Till convinced of sin, and Christ becomes the sinner's friend, no mercy, no hope, no heaven.

maker is, and if a peace-maker be so deserving a man as some have been bold to attest he is: then let me, gentlemen, be accounted by you, who have made a great name for justice and equity in *Mansoul*, for a man that deserveth not this inhuman way of treatment, but liberty, and also a license to seek damage of those that have been my accusers.

Then said the clerk, Cryer, make proclamation.

Crier. 'O yes! Forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment; the court requireth, that if there be any in this place, who can give information to the court, of the original and right name of the prisoner, they would come forth and give in their evidence: for the prisoner stands upon his own innocence.'

Then came two into the court, and desired that they might have leave to speak what they knew concerning the prisoner at the bar; the name of the one was *Search-truth*, and the name of the other *Vouch-truth*: so the court demanded of these men, if they knew the prisoner, and what they could say concerning him? for he stands, said they, upon his own vindication.

Then said *Mr. Search-truth*, My lord—

Clk. Hold; give him his oath. Then they swore him: so he proceeded.

Search-truth. My lord, I know, and have known this man from a child, and can attest that his name is *False-peace*.^(p) I knew his father; his name was

^(p) The characteristic of all the unregenerate; for the soul can have no true peace while it is at war with Heaven: there

Mr. Flatterer ; and his mother, before she was married, was called by the name of *Mrs. Sooth-up* : and these two, when they came together, lived not long without this son : and when he was born, they called his name *False-peace*. I was his playfellow, only I was somewhat older than he ; and when his mother used to call him home from his play, she would say to him, *False-peace, False-peace*, come home quick, or I will fetch you. Yea, I knew him when he sucked : and though I was then but little, yet I can remember, that when his mother used to sit at the door with him, or played with him in her arms, she would call him twenty times together ‘my little *False-peace*, my pretty *False-peace*,’ and, ‘O my sweet rogue *False-peace*,’ and again, ‘O my little bird, *False-peace*,’ and ‘How do I love my child!’ The gossips also know it is thus, though he has had the face to deny it in open court.

Then *Mr. Vouch-truth* was called up to speak what he knew of him. So they swore him.

Then said *Mr. Vouch-truth*, My lord, all that the former witness hath said, is true : his name is *False-peace*, the son of *Mr. Flatterer* and *Mrs. Sooth-up* his mother. And I have in former times seen him angry(*q*) with those that called him any thing else but *False-peace*, for he would say that all such mocked and nicknamed him ; but this was at the time when

can be no peace but in having the God of peace reconciled to us in Christ Jesus, the Prince of peace.

(*q*) The ungodly hate instruction, love sin, reject the light of the Gospel, and dying unchanged, the wrath of God will abide upon them for ever.

Mr. False-peace was a great man, and when the *Diabolonians* were the brave men in *Mansoul*.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar. And now, *Mr. False-peace* to you : you have denied your name to be *False-peace* ; yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite beside the matter of your indictment, you are not by it charged for evil doing, because you are a man of peace, or a peace-maker among your neighbours ; but that you did wickedly and satanically bring, keep, and hold the town of *Mansoul*, both under its apostacy from, and in its rebellion against its King, in a false, lying and damnable peace, contrary to the law of *Shaddai* and to the hazard of the destruction of the then miserable town of *Mansoul*. All that you have pleaded for yourself, is, that you have denied your name, &c. but here you see, we have witnesses to prove that you are the man.

For the peace that you boast so much of making among your neighbours, know, That the peace that is not a companion of truth and holiness, but is without this foundation, is grounded upon a lie, and is both deceitful and damnable, *(r)* as also the great *Shaddai* hath said : thy plea therefore hath not delivered thee from what by thy indictment thou art charged with, but rather it doth fasten all upon thee.

But thou shalt have very fair play : let us call the witnesses that are to testify as to matters of fact, and

(r) He that committeth sin, (wilfully,) and from a love to it, is of the devil, and knows not God ; see 1 John iii. 8.

see what they have to say for our Lord the King, against the prisoner at the bar?

Clk. *Mr. Know-all*, what say you for our Lord the king against the prisoner at the bar?

Kn. My lord, this man hath for a long time made it, to my knowledge, his business to keep the town of *Mansoul* in a sinful quietness, in the midst of all her lewdness, filthiness, and turmoils; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

Clk. Come *Mr. Hate-lies*, what have you to say?

Hate. My lord, I have heard him say, that peace, though in a way of unrighteousness, is better than trouble with truth.

Clk. Where did you hear him say this?

Hate. I heard him say it in *Folly-yard*, at the house of one *Mr. Simple*, next door to the sign of the *Self-deceiver*. Yea he hath said this to my knowledge, twenty times in that place.

Court. We may spare further witnesses; this evidence is plain and full. Set him by, gaoler, and set *Mr. No-truth* to the bar.—*Mr. No-truth*, thou art here indicted by the name of *No-truth* (an intruder upon the town of *Mansoul*,) for that thou hast always to the dishonour of *Shaddai*, and to the endangering of the utter ruin of the famous town of *Mansoul*, set thyself to deface, and utterly to spoil all the remainders of the law and image of *Shaddai*, that have been found in *Mansoul*, after her deep apostacy from her King, to *Diabolus*, that envious tyrant. What sayest

thou? Art thou guilty of this indictment, or not?

No-truth. Not guilty, my lord.

Then the witnesses were called; and *Mr. Know-all* first gave in his evidence against him.

Kn. My lord, this man was at the pulling down of the image of *Shaddai*; yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the commandment of *Diabolus*. Yea, this *Mr. No-truth* did more than this, he did also set up the horned images of the beast *Diabolus*, in the same place.(s) This is also he that, at the bidding of *Diabolus*, rent and tore, and caused to be consumed all that he could of the remainders of the law of the King, even whatever he could lay his hands on in *Mansoul*.(t)

Clk. Who saw him do this besides yourself?

Hate. I did, my lord, and so did many others beside: for this was not done by stealth, or in a corner, but in the open view of all; yea, he chose himself to do it publicly, for he delighted in doing it.

Clk. *Mr. No-truth*, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?

No. Sir, I thought I must say something; and as my name is, so I speak: I have been advantaged thereby before now, and I did not know but, by speaking *no-truth*, I might have reaped the same benefit now.

(s) They who hate the truth, are yet in their sins; strangers to God, his ways, and people, and to the salvation of the Lord Jesus Christ.

(t) Till nature's darkness and enmity be removed by Divine grace, sinful man (astonishing!) lifts up his puny arm of rebellion against Omnipotence!

Clk. Set him by, gaoler, and set *Mr. Pitiless* to the bar.—*Mr. Pitiless*, thou art here indicted by the name of *Pitiless* (an intruder upon the town of *Mansoul*) for that thou didst most treacherously and wickedly shut up all bowels of compassion, and wouldst not suffer poor *Mansoul* to condole her own misery, when she had apostatized from her rightful king; but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment? Guilty, or not guilty?

Pitiless. Not guilty of pitilessness; all I did was to cheer up, according to my name; for my name is not *Pitiless*, but *Cheer-up*; and I could not abide to see *Mansoul* inclined to melancholy.

Clk. How! do you deny your name, and say it is not *Pitiless*, but *Cheer-up*? Call for witnesses: what say you the witnesses to this plea?

Kn. My lord his name is *Pitiless*; so he hath wrote himself in all papers of concern wherein he has had to do. But these *Diabolonians* love to counterfeit their names. *Mr. Covetousness* covers himself with the name of *Good-husbandry*, or the like; *Mr. Pride*, can, when need is, call himself *Mr. Neat*, *Mr. Handsome*, or the like, and so all the rest of them.

Clk. *Mr. Tell-true*, what say you?

Tel. His name is *Pitiless*, my lord: I have known him from a child; and he hath done all that wickedness wherewith he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy, who have serious thoughts how that state should be shunned by them.

Clk. Set *Mr. Haughty* to the bar, gaoler.—*Mr. Haughty*, thou art here indicted by the name of *Haughty* (an intruder upon the town of *Mansoul*), for that thou didst most traitorously and devilishly teach the town of *Mansoul* to carry it loftily and stoutly against the summonses that were given them by the captains of the King *Shaddai*.^(u) Thou didst also teach the town of *Mansoul* to speak contemptuously and vilifying of their great King *Shaddai*: and didst moreover, encourage, both by words and example, *Mansoul* to take up arms both against the King, and his son *Emanuel*. How sayest thou? art thou guilty of this indictment, or not?

Haughty. Gentlemen, I have always been a man of courage and valour, and have not used, when under the greatest clouds, to sneak and hang down the head like a bulrush; nor did it at all at any time please me to see men veil their bonnets to those that have opposed them. Yea, though their adversaries seemed to have ten times the advantage of them. I did not use to consider who was my foe, nor what the cause was in which I was engaged; it was enough for me, if I carried it bravely, fought like a man, and came off a victor.

Court. *Mr. Haughty*, you are not here indicted for that you have been a valiant man, nor for your stoutness and courage in times of distress; but for that you have made use of this your pretended valour to draw the town of *Mansoul* into acts of rebellion both against the great King and *Emanuel* his

^(u) Proud sensualists despise Christ and his righteousness; therefore God beholdeth them afar off; but giveth grace to the humble penitent.

Son.(*x*) This is the crime, and the thing wherewith thou art charged in and by the indictment. But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, then they put them over to the verdict of their jury,(*y*) to whom they addressed themselves after this manner :

Court. Gentlemen of the jury, you who have been here, and have seen these men : you who have heard their indictments, their pleas, and what the witnesses have testified against them ; now what remains is, that you forthwith withdraw yourselves to some place, where without confusion you may consider of what verdict in a way of truth and righteousness you ought to bring in for the King against them, and bring it in accordingly.

Then the jury, to wit, *Mr. Belief, Mr. Trueheart, Mr. Upright, Mr. Hate-bad, Mr. Love-good, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr.*

(*x*) Most men are too proud to accept of salvation by Christ, and submit to his righteousness ; and therefore the far greater part perish in their sins.

(*y*) The manner in which these trials are held is very pleasant and instructive, and sufficiently proves the exuberance of the author's imagination.

The plea of the prisoners in denying their proper names, and assuming others of a milder and more favourable signification, leads us to consider how apt the human heart is to impose upon itself concerning what we ought to call real vices, and how necessary it is for us to examine the nature of those dispositions which often sway our hearts, and direct our general conduct, and to which, perhaps, we attribute an undue degree of virtue. We know it is not uncommon to call covetousness by the name of prudence, and oppression by that of justice. Here let us take heed to ourselves. And let us also extend our inquiry : it is possible for us to dignify enthusiasm with the name of love to God.

Zeal-for-God withdrew themselves, in order to their work. Now when they were shut up by themselves, they fell to discourse among themselves, in order to the drawing up of their verdict.

And thus *Mr. Belief* (for he was the foreman) began: 'Gentlemen, (quoth he) for the men, the prisoners at the bar; for my part I believe that they all deserve death.' Very right,' said *Mr. True-heart*, 'I am wholly of your opinion.' 'And so am I,' said *Mr. Upright*. 'O what a mercy it is,' said *Mr. Hate-bad*, 'that such villains as these are apprehended?' 'Ay, ay,' said *Mr. Love-good*, 'This is one of the joyfulest days that ever I saw in my life.' Then said *Mr. See-truth*, 'I know that if we judge them to death, our verdict shall stand before *Shaddai* himself.' 'Nor do I at all question it,' said *Mr. Heavenly-mind*; he said moreover, 'when all such beasts as these are cast out of *Mansoul*, what a goodly town will it be then.' Then said *Mr. Moderate*, 'It is not in my manner to pass my judgment with rashness: but for these, their crimes are so notorious, and the proofs so palpable, that that man must be wilfully blind who says the prisoners ought not to die.' 'Blessed be God,' said *Mr. Thankful*, 'the traitors are safe in custody.' 'And I join with you in this upon bare knees,' said *Mr. Humble*. 'I am also glad,' said *Mr. Good-work*. Then said the warm man, and true-hearted *Mr. Zeal-for-God*, 'Cut them off; they have been the plague, and sought the destruction of *Mansoul*.'(z)

(z) Sound and sincere Christians rejoice in being delivered from the dominion of sin, their cruel enemy; and prefer

Thus therefore being all agreed in their verdict, they came instantly into the court.

Clk. Gentlemen of the jury, answer all to your names. *Mr. Belief*, one: *Mr. True-heart*, two: *Mr. Upright*, three: *Mr. Hate-bad*, four: *Mr. Love-good*, five: *Mr. See-truth*, six: *Mr. Heavenly-mind*, seven: *Mr. Moderate*, eight: *Mr. Thankful*, nine: *Mr. Humble*, ten: *Mr. Good-work*, eleven: and *Mr. Zeal-for-God*, twelve: Good men and true, stand together in your verdict: are you all agreed?

Jury. Yes, my lord.

Clk. Who shall speak for you?

Ju. Our foreman.

Clk. You, the gentlemen of the jury being impanelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men, the prisoners at the bar: what say you? are they guilty of that, and those crimes, for which they stand here indicted, or are they not guilty?

Foreman. Guilty, my lord.

Clk. Look to your prisoners, gaoler.

This was done in the morning, and in the afternoon they received sentence of death according to law.

The gaoler, therefore, having received such a charge, put them all in the inward prison, to preserve them there till the day of execution, which was to be the next morning.

But now to see how it happened, one of the prisoners, *Incredulity* by name, in the interim betwixt

King Jesus as their only sovereign, that he may rule in their hearts by faith and love.

the sentence and time of execution, broke prison and made his escape, and got him quite out of the town of *Mansoul*, and lay lurking in such places and holes as he might, until he should again have opportunity to do the town of *Mansoul* a mischief (*a*) for their thus handling of him as they did.

Now when *Mr. Trueman*, the gaoler, perceived that he had lost his prisoner, he was in a heavy taking, because he (that prisoner we speak of) was the very worst of all the gang; wherefore, first he goes and acquaints my lord-mayor, *Mr. Recorder*, and my lord *Will-be-will*, with the matter, and to get of them an order to make search for him throughout the town of *Mansoul*. So an order he got, and search was made, but no such man could now be found in all the town of *Mansoul*.

All that could be gathered, was, that he had lurked awhile about the outside of the town, and that here and there one or other had a glimpse of him as he made his escape out of *Mansoul*; one or two also affirmed that they saw him without the town, going apace quite over the plain. Now when he was quite gone, it was affirmed by one *Mr. Did-see*, that he ranged all over dry places, till he met with *Diabolus* his friend; and where should they meet one another but upon *Hell-gate-hill*.

But oh! what a lamentable story did the old gentleman tell to *Diabolus*, concerning what sad alteration *Emanuel* had made in *Mansoul*. (*b*)

(*a*) Unbelief, that giant-sin, is a dreadful enemy; dishonours God and his word, and often infests the soul till almost on the verge of immortality.

(*b*) Ungodly and profane infidels, like Satan, enviously

As, first, how *Mansoul* had, after some delays, received a general pardon at the hands of *Emanuel*; and that they had invited him into the town, and had given him the castle for his possession. He said, moreover, that they had called his soldiers into the town, coveted who should quarter the most of them; they also entertained him with the timbrel, song and dance. But that, said *Incredulity*, that is the sorest vexation to me, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers, and set up his own. Yea, and *Will-be-will*, that rebel, who, one would have thought should never have turned from us, is now in as great favour with *Emanuel* as ever he was with thee. But, besides all this, this *Will-be-will* has received a special commission from his Master, to search for, to apprehend, and to put to death, all and all manner of *Diablonians* that he should find in *Mansoul*; yea, and this *Will-be-will* has committed to prison already eight of my lord's most trusty friends in *Mansoul*:(c) nay further, my lord, (with grief I speak it,) they have been all arraigned, condemned, and no doubt before this, executed in *Mansoul*. I told my lord of eight; and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I have made mine escape from them.

When *Diabolus* had heard this lamentable story, he yelled, and snuffed up the wind like a dragon, and

grieve at the conversion of sinners, which excites rejoicing and praise in the heavenly host.

(c) When the will is inclined by grace to bow to the will of God, hatred of sin and love to holiness ensue; these are evidential of saving faith.

made the sky look dark with his roaring: he also swore that he would try to be revenged of *Mansoul* for this. So they concluded to enter into great consultation, how they might get the town of *Mansoul* again.

Now before this time the day was come, in the which the prisoners in *Mansoul* were to be executed.* So they were brought to the Cross, and that by *Mansoul*, in most solemn manner: for the Prince said this should be done by the hand of the town of *Mansoul*: that I may see, said he, the forwardness of my new redeemed *Mansoul* to keep my word, and to do my commandments; and that I may bless *Mansoul* in doing this deed.† Proof of sincerity pleases me well, let *Mansoul* therefore first lay their hands upon these *Diabolonians* to destroy them.

So the town of *Mansoul* slew them, according to the word of their Prince: but when the prisoners were brought to the Cross to die, you can hardly believe what troublesome work *Mansoul* had of it to put the *Diabolonians* to death; for the men knowing that they must die, and all of them having implacable enmity in their heart to *Mansoul*, what did they do but take courage at the Cross, and there resist the men of the town of *Mansoul*! Wherefore the men of *Mansoul* were forced to cry out for help to the cap-

* "For if ye live after the flesh ye shall die." Rom. viii. 13. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law but under grace." Rom. vi. 12, 13.

† "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 24.

tains and men of war. Now the great *Shaddai* had a secretary in the town, and he was a great lover of the men of *Mansoul*, and he was at the place of execution also : so he hearing the men of *Mansoul* cry out against the strugglings and unruliness of the prisoners, rose up from his place, and came and put his hand upon the hands of the men of *Mansoul*.^(d) So they crucified the *Diabolonians* that had been a plague, a grief, and an offence to the town of *Mansoul*.

Now when this good work was done, the Prince came down to see, to visit, to speak comfortably to the men of *Mansoul*, and to strengthen their hands in such work. And he said to them, that by this work of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as had also respect to his honour. He said moreover (to show them that they by this should not be losers, nor the town of *Mansoul* weakened by the loss of them,) that he would make them another captain, and that of one of themselves ; and that this captain should be a ruler of a thousand, for the good and benefit of the now flourishing town of *Mansoul*.

So he called one to him whose name was *Waiting*, and said to him, Go quickly up to the castle-gate, and enquire there for one *Mr. Experience*, that waiteth upon that noble captain, the captain *Credence*, and bid him come hither to me. So the messenger that waited upon the good Prince *Emanuel*, went, and said as he was commanded. Now the young gentleman was waiting to see the captain train and

(d) The conquest of sin cannot be effected by any human or inherent power in us ; but Christ, by his almighty Spirit, subdues it in the heart.

muster his men in the castle-yard. Then said *Mr. Waiting* to him, Sir, the Prince would that you should come down to his highness forthwith. So he brought him down to *Emanuel*, and he came and made obeisance before him. Now the men of the town knew *Mr. Experience* well, for he was born and bred in *Mansoul*; (e) they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince himself was so taken with *Mr. Experience*, that he would needs make him a captain.

(e) *Experience* is one of the most significant words in the Bible. It does not only mean trial, in allusion to the proof of metals; it also includes the benefits resulting from such a trial, which benefits are well described by Mr. Bunyan in the text. The word is used in the New Testament as referring to the trial of our graces, and implies the consequent approbation of God, who tries us by the providence and Spirit. It is commonly used, however, in the technical language of theology, as signifying a knowledge of Divine truths by trial of their excellence, in receiving them with due faith, in yielding to their influence, and making every possible use of them. In this last sense the word occurs in Gen. xxx. 27. What a field of important ideas is presented to the mind by both these senses! to make a proper use of the first, let us "examine ourselves whether we be in the faith—let us prove our own selves." And with regard to the second, let us study the Gospel diligently, and believe it with all our heart, that we may continually receive instruction from its doctrines, consolation from its promises, and the most sublime pleasures from the approbation of its author. Experience might therefore have been expected to hold a more distinguished place in the *Holy War*. Let us, however, improve from the little that is said of him, not forgetting that his lieutenant was Mr. Skilful, and his cornet Mr. Memory.

So with one consent they bowed the knee before *Emanuel*, and with a shout said, Let *Emanuel* live for ever! Then said the Prince to the young gentleman, whose name was *Mr. Experience*, I have thought good to confer upon thee a place of trust and honour, (*f*) in this my town of *Mansoul* (then the young man bowed his head and worshipped:) it is, said *Emanuel*, that thou shouldest be a captain, a captain over a thousand men in my beloved town of *Mansoul*. Then said the captain, Let the King live! So the Prince gave out orders forthwith to the King's secretary, that he should draw up for *Mr. Experience* a commission to make him a captain over a thousand men; and let it be brought to me, said he, that I may set to it my seal. So it was done as commanded. The commission was drawn up, brought to *Emanuel*, and he set his seal thereto. Then by the hand of *Mr. Waiting*, he sent it away to the captain.

Now as soon as the captain had received his commission, he sounded his trumpet for volunteers, and young men came to him apace; yea, the greatest and chief men in the town sent their sons to be listed under his command. Thus captain *Experience* came under command to *Emanuel*, for the good of the town of *Mansoul*. He had for his lieutenant one *Mr. Skilful*, and for his cornet one *Mr. Memory*. His under officers I need not name. His colours were the white colours for the town of *Mansoul*; and his scutcheon

(*f*) The happy effect of Christian experience is, a conviction by the word and spirit of revelation, of our insufficiency, and Christ's all-sufficiency; an insight into Gospel mysteries; God's veracity, faithfulness, immutability, &c.

was the dead lion and the dead bear. So the Prince returned to his royal palace again.

Now when he was returned thither, the elders of the town of *Mansoul*, to wit, my lord-mayor, the recorder, and the lord *Will-be-will*, went to congratulate him, and in special way to thank him for his love, care, and the tender compassion which he shewed to his ever-obliged town of *Mansoul*. So after a while, and some sweet communion between them, the townsmen having solemnly ended their ceremony, returned to their place again.

Emanuel also appointed them a day wherein he would renew their charter, (g) yea, wherein he would renew and enlarge it, mending several faults therein, that *Mansoul's* yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness and noble mind. So when he had sent for and seen their old one, he laid it by, and said, "Now that which decayeth and waxeth old, is ready to vanish away."* He said, moreover, The town of *Mansoul* shall have another, another and a better. An epitome of which take as follows :

'I *Emanuel*, Prince of peace and a great lover of the town of *Mansoul*, do, in the name of my Father, and of my own clemency, give, grant, and bequeath, to my beloved town of *Mansoul* ;(h)

(g) By affording more sweet and appropriating views of Jesus in all his Divine and mediatorial offices; the glory of his person and work, suitableness, and our interest in him as the inexhaustible source of all covenant blessings.

* "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13.

(h) The glorious privileges of the saints. May we prize

‘ First, Free and full forgiveness of all wrongs, injuries, and offences, done by them against my Father, me, their neighbours, or themselves.*

‘ Secondly, I do give them the holy law, and my testament, with all therein contained, for their everlasting comfort and consolation.†

‘ Thirdly, I do also give them a portion of the self-same grace and goodness that dwells in my Father’s heart and mine.

‘ Fourthly, I do give, grant, and bestow upon them freely, the world and what is therein, for their good.‡ And they shall have that power over it, as shall stand with the honour of my Father, my glory, and their comfort, yea, I grant them the benefits of life and death, and of things present and of things to come. This privilege, no other city, town, or corporation shall have, but my *Mansoul* only.

‘ Fifthly, I do give and grant them leave, and free access to me in my palace at all seasons, there to make

and improve them to the glory of God, and the comfort and advantage of our own souls!

* “ For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Heb. viii. 12. “ For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” John xvii. 8.

† “ Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.” 2 Pet. i. 4. “ We then, as workers together with him, beseech you also that you receive not the grace of God in vain.” 2 Cor. vi. 1.

‡ “ Therefore let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours.” 1 Cor. iii. 21, 22.

known their wants to me ; and I give them moreover a promise, that I will hear and redress all their grievances.*

‘ Sixthly, I do give, grant to, and invest the town of *Mansoul* with full power and authority to seek out, take, enslave, and destroy, all and all manner of *Diablonians*, that at any time, from whencesoever, shall be found straggling in or about the town of *Mansoul*.

‘ Seventhly, I do further grant to my beloved town of *Mansoul*, that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in and of the blessed town of *Mansoul*, nor to share in the excellent privileges thereof ; but that all the grants, privileges, and immunities, that I bestow upon the famous town of *Mansoul*, shall be for those the old natives, and true inhabitants thereof: to them, I say, and to their right seed after them.† But all *Diablonians*, of what sort, birth, country, or kingdom soever, shall be debarred a share therein.’

* “ Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us through the veil, that is to say, the flesh.” Heb. x. 18. 20. “ Ask, and it shall be given you : seek and ye shall find : knock, and it shall be opened unto you.” Matt. vii. 7.

† “ That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.” Eph. iv. 22. “ Mortify, therefore, your members which are upon the earth : fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds.” Col. iii. 5. 9.

So when the town of *Mansoul* had received their gracious charter (which in itself is infinitely more large,) they carried it to audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people.* This being done, it was had back to the castle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold, to the end that the town of *Mansoul*, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good *Emanuel*.

But what joy, what comfort, what consolation, think you, did now possess the hearts of the men of *Mansoul*! The bells rung, the minstrels played, the people danced, the captains shouted, the colours waved in the wind, the silver trumpets sounded, and all the *Diablonians* were now glad to hide their heads.(i)

When this was over, the Prince sent for the elders of *Mansoul*, and communed with them about a ministry he intended to establish among them; such a ministry that might open unto them, and instruct them in the things that concerned their present and future state;(k) for, said he, you, of yourselves, unless

* But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi. 33.

(i) When new and heavenly affections are infused into the soul, Satan is put to flight.

(k) The Spirit of all wisdom, truth, and grace, influencing the conscience.

you have teachers and guides, will not be able to know, and, if not to know, to be sure not to do the will of my Father.*

At this news, when the elders of *Mansoul* brought it to the people, the whole town came running together (for it pleased them well, as whatever the Prince did, now pleased the people) and all with one consent implored his Majesty, that he would forthwith establish such a ministry among them, as might teach them both law and judgment, statute and commandment: that they might be documented in all good and wholesome things. So he told them he would grant their requests; and would establish two among them, one that was of his Father's court, and one that was a native of *Mansoul*.

He that is from the court, said he, is a person of no less quality and dignity than my Father and I.† And he is the Lord Chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's laws: a person well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed he is one with us in nature,

* "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. x. 23. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. ii. 14.

† "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 10. "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1.

and also as to loving of, and being faithful to, and in the eternal concerns of, the town of *Mansoul*.

And this is he, said the Prince, that must be your chief teacher; for 'tis he, and he only, that can teach you clearly in all high and supernatural things: he, and he only it is, that knows the ways and methods of my Father's court; nor can any, like him, shew how the heart of my Father is at all times, in all things, upon all occasions, towards *Mansoul*; for, 'as no man knows the things of a man, but the spirit of a man which is in him;' so the things of my Father knows no man but this his high and mighty secretary;* nor can any, as he, tell *Mansoul* how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. This teacher therefore must have the pre-eminence, both in your affections and judgment, before your other teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to assist you to make and draw up petitions to my Father for your help and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

* "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xvi. 26. "Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." xvi. 13. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John, ii. 27.

This Person can put life and vigour into all he says : yea, and can also put it into your heart.* This Person can make seers of you, and can make you tell what shall be hereafter.† By this Person, you must frame all your petitions to my Father and Me ; and without his advice and counsel first obtained let nothing enter into the town or castle of *Mansoul*, for that may disgust and grieve this noble Person.(l)

Take heed, I say, that you do not grieve this minister ; for if you do he may fight against you ; and should he once be moved by you to set himself against you in battle array, that will distress you

† “ For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost.” 1 Thes. i. 5, 6.

‡ “ And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” Acts xxi. 11. “ But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost.” Jude 20. “ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Eph. vi. 18. “ The Spirit itself beareth witness with our spirit, that we are the children of God.” Rom. viii. 16. “ He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.” Rev. ii. 17. “ And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. iv. 30.

(l) Our Lord says, John xvi. 13, “ When he the Spirit of truth is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will shew you things to come.”

more than if twelve legions should be sent from my Father's court to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him ; if you shall devote yourselves to his teaching, and seek to have converse, and to maintain communion with him ; you shall find him ten times better than is the whole world to any. Yea, he shall shed abroad the love of my Father in your hearts, and *Mansoul* will be the wisest and most blessed of people.

Then did the Prince call unto him the old gentleman, who before had been the recorder of *Mansoul*, *Mr. Conscience* by name, and told him, that forasmuch as he was well skilled in the law, and government of the town of *Mansoul*, and was also well spoken, and could pertinently deliver to them his Master's will in terrene and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of *Mansoul*, in all the laws, statutes, and judgments of the famous town of *Mansoul*. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to the civil and natural duties ; but thou must not attempt or presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of *Shaddai* my Father, for those things knoweth no man, nor can any reveal them but my Father's Secretary only. Thou art a native of the town of *Mansoul*, but the Lord Secretary is a native with my Father ; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father.

Wherefore, Oh *Mr. Conscience*, although I have

made thee minister(*m*) and a preacher to the town of *Mansoul*, yet as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of *Mansoul* are.(*n*) Thou must therefore, in all high and supernatural things, go to him for information; for though there be a spirit in man, this Person's inspiration must give him understanding.* Wherefore, O thou Mr. Recorder, be humble, and remember, that the *Diabolonians*, that kept not their first charge, but left their own standing, are now made prisoners in the pit. Be therefore content with thy station.

I have made thee my Father's viceregent on earth, in such things of which I have made mention before. And take thou power to teach them to *Mansoul*, yea, and to impose them with whips and chastisements if they shall not willingly hearken to thy commandments. And Mr. Recorder, because thou art old and feeble, therefore I give thee leave and license to go when thou wilt to my fountain, my

(*m*) Lord Chesterfield says of conscience, "It is just what we feel when we have said or done anything." But this feeling must be produced by the judgment which we form concerning what we have said or done. A proper knowledge of the nature of virtue and vice, as laid down in the sacred Scriptures, must therefore be a suitable means of rendering the conscience a powerful guard against sin, and an excitement to duty. Indeed the word itself implies that the faculty which we intend by it is founded upon knowledge.

(*n*) Conscience must be in subordination to the all-wise Spirit of God.

* "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii. 28.

conduit, and there to drink freely of the blood of my grape,(o) for my conduit doth always run wine.* Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth.

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister of *Mansoul*, and the man had thankfully accepted thereof, then did *Emanuel* address himself to the townsmen themselves.

‘Behold (said the Prince to *Mansoul*) my love and care towards you; I have added to all that is past, this mercy, to appoint you preachers, the most noble Secretary, to teach you in all sublime mysteries; and this gentleman (pointing to *Mr. Conscience*) is to teach you in all things human and domestic, for therein lieth his work. He is not, by what I have said, debarred of telling to *Mansoul* any thing that he hath heard from the lord high Secretary; only he shall not attempt, or presume to pretend, to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to *Mansoul*, lieth only in the power, authority, and skill of the lord high Secretary himself. Talk of them he may, and so may the rest of

(o) We have continual need of the application of Christ's atoning blood, through the eternal Spirit, to pardon sin, and purify the conscience.

* “How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God.” Heb. ix. 14.

the town of *Mansoul*, as they have opportunity, press them upon each other for the benefit of the whole. These things I would have you observe and do ; for it is for your life, and the lengthening of your days. (*p*)

‘And one thing more to my beloved town of *Man-soul*: you must not dwell in, nor stay upon any thing of that which he hath in commission to teach you as to your trust and expectation of the next world: of the next world, I say : for I propose to give another to *Mansoul*, when this with them is worn out, but for that you must wholly have recourse to, and make stay upon his doctrine, that is your teacher after the first order. Yea, Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher. Let Mr. Recorder also take heed that he receive not any doctrine, or point of doctrine, that is not communicated to him by his superior Teacher, nor yet within the precincts of his own formal knowledge.’

Now after the Prince had thus settled things in the famous town of *Mansoul*, he proceeded to give the elders of the corporation a necessary caution, to wit, how they should carry it to the noble captains that he had sent or brought with him from his Father’s court, to the famous town of *Mansoul*. ‘These captains (said he) love the town of *Mansoul*, and they are men picked out of abundance, as men that best suit, and will most faithfully serve in the wars of *Shaddai* against the *Diabolonians* for the preservation of the town of *Mansoul*. I charge you therefore,

(*p*) From obedience to God’s commands, true happiness flows.

said he, O ye inhabitants of the now flourishing town of *Mansoul*, that you carry it not untowardly to my captains or their men! since they are picked and choice men, men chosen out of many for the good of the town of *Mansoul*. I say, I charge you, that you carry it not untowardly to them; for though they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of *Mansoul*, yet a little discountenance cast upon them from the town of *Mansoul* will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, carry it unkindly to my valiant captains and courageous men of war, but love them, nourish them, succour them, and lay them to your bosoms, and they will not only fight for you, but cause to fly from you all those *Diablonians* that seek and will, if possible, prove your utter destruction.

'If, therefore, any of them should at any time be sick, or weak, and so not able to perform that office of love, which with all their hearts they are willing to do, (and will do also when well and in health).* Slight them not, nor despise them, but rather strengthen and encourage them, though weak and ready to die; for they are your fence and your guard, your walls, gates, locks, and bars.(q) And although when they are weak they can do but little, but ra-

(q) Gospel ministers are to be esteemed for their eminent usefulness.

* "Wherefore lift up the hands that hang down, and the feeble knees." Heb. xii. 12. "Strengthen ye the weak hands, and confirm the feeble knees." Isa. xxxv. 3.

ther need to be helped by you,* that you should expect great things from them ; yet when well, you know what exploits and warlike achievements they can do, and will perform for you.

‘ Besides, if they be weak, the town of *Mansoul* cannot be strong ; if they be strong, then *Mansoul* cannot be weak ; your safety therefore doth lie in their health, and in your countenancing them. Remember also, that if they be sick, they catch their disease of the town of *Mansoul* itself.

‘ These things I have said unto you, because I love your welfare and your honour : observe, therefore, Oh my *Mansoul*, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guards and guides in chief, but to you as you are a people whose well-being as single persons, depends on the observation of the orders and commandments of their Lord. Next, Oh my *Mansoul*, I warn you of that, of which, notwithstanding the reformation that is at present wrought among you, you have need to be warned about : wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet some *Diabolonians* remaining in the town of *Mansoul* ;(r) *Diabolonians* that are sturdy and implacable, and that do already while I am yet with you, and that will yet more when I am from you, study,

* “ Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.” 1 Thes. v. 14.

(r) The Canaanites are still in the land ; the love and dominion of sin can only be subdued by Divine grace, through faith and prayer.

plot, contrive, invent, and jointly attempt to bring you to desolation, and so to a state far worse than that of the Egyptian bondage; they are the avowed friends of *Diabolus*, therefore look about you.* They used therefore to lodge with their Prince in the castle, when *Incredulity* was lord mayor of this town; but since my coming hither, they lie more in the outsides and walls, and have made themselves dens, and caves, and holes, and strong holds therein.† Wherefore, Oh, *Mansoul*, thy work as to this, will be so much the more difficult and hard; that is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me, What shall we then do? Why, be you diligent, and quit yourselves like men; observe their holds, find out their haunts, assault them, and make no peace with them; wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor; and all shall be well betwixt you and me. And that you may the better know them from the natives of *Mansoul*, I will give you this brief schedule of the names of the chief of them; and they are these that follow: the lord *Fornication*, the lord *Adultery*,

* “Now every one that saith unto me, Lord, Lord, shall not enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works.” Mat. vii. 21, 22.

† “For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not.” Rom vii. 18.

the lord *Murder*, the lord *Anger*, the lord *Lasciviousness*, the lord *Deceit*, the lord *Evil-eye*, *Mr. Drunkenness*, *Mr. Revelling*, *Mr. Idolatry*, *Mr. Witchcraft*, *Mr. Variance*, *Mr. Emulation*, *Mr. Wrath*, *Mr. Strife*, *Mr. Sedition*, and *Mr. Heresy*.(s) These are some of the chief, O *Mansoul*, of those that will seek to overthrow thee for ever: these I say, are the skulkers in *Mansoul*; but look well into the law of thy king, and thou shalt find their physiognomy, and such other characteristical notes of them, whereby they may be known.

‘ These, O my *Mansoul*, and I would gladly that you should certainly know it, if they be suffered to run and range about the town as they wish, would quickly, like vipers, eat up your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing *Mansoul* into a barren desolate wilderness and ruinous heap. Wherefore, that you may take courage to yourselves to apprehend these villains wherever you find them, I give to you my lord mayor, my lord *Will-be-will*, and Mr. Recorder, with all the inhabitants of the town of *Mansoul*, full power and commission to seek out, to take, and cause to be put to death by the cross, all manner of *Diabolonians*, wherever you shall find them lurk within or without the walls of the town of *Mansoul*. I told you before, that I had placed a standing ministry among you; not that you have but these with you, for my four first captains who came against the master and

(s) See these enemies (still lurking within) noticed in Gal. v. 19, 21.

lord of the *Diabolonians* that was in *Mansoul*, they can, and if need be, if they be required, will not only privately inform, but publicly preach to the corporation, good and wholesome doctrine: yea, they will set up a weekly, and, if need be, a daily lecture in thee, Oh, *Mansoul*! and will instruct thee in such profitable lessons, that, if attended to, will do thee good at the end. And take good heed that you spare not the men whom you have a commission to take and crucify.

‘Now as I have set before your eyes the vagrants and runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance are very rife and hot for religion: (t) and they if you watch not, will do you a mischief, such an one as you do not think of. These will shew themselves to you in another hue than those under the description before; wherefore watch and be sober, and suffer not thyself to be betrayed.’

When the Prince had thus far new modelled the town of *Mansoul*, and had instructed them in such matters as were profitable for them to know; then he appointed another day, on which he intended when the townsfolk came together, to bestow a further badge of honour upon the town of *Mansoul*: a badge that should distinguish them from all people, kindreds, and tongues, that dwell in the kingdom of *Universe*. Now it was not long before the day appointed came, and the Prince and the people met in the King’s palace, where first *Emanuel* made a short speech unto

(t) Such are self-righteousness, spiritual pride, vain glory, and the like.

them, and then did for them as he had said, and unto them as he had promised.

‘My *Mansoul*, (said he) that which I am now about to do, is to make you known to the world to be mine, and to distinguish you also in your own eyes, from all false traitors that may creep in among you.’

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white glittering robes that I, said he, have provided and laid up in store for my *Mansoul*. So the white garments were fetched, and laid forth to the eyes of the people.* Moreover, it was granted to them, that they should take them and put them on. So the people were put into white, into fine linen, white and clean.(u) •

Then said the Prince unto them, ‘This, O *Mansoul*, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them, therefore, for my sake that give them unto you; and also if you would be known by the world to be mine.’

But now, can you think how *Mansoul* shone? It was fair as the sun, clear as the moon, and terrible as an army with banners.

The prince added further, and said, ‘No prince, potentate, or mighty one of *Universe*, giveth this livery but myself: behold, therefore, as I said before, you shall be known by it to be mine.’

* “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Rev. xix. 8.

(u) Holiness, imputed and imparted.

‘ And now (said he) I have given you my livery, let me give you also in commandment concerning them : and be sure that you take good heed to my words.

‘ First, Wear them daily, day by day, lest you should at some times appear to others as if you were none of mine.

‘ Secondly, Keep them always white ; for if they be soiled it is dishonour to me.*

‘ Thirdly, Wherefore gird them up from the ground, and let them not be soiled with dust or dirt.

‘ Fourthly, Take heed that you lose them not, lest you walk naked, and they see your shame.(x)

‘ Fifthly, But if you should sully them, if you should defile them, (the which I am unwilling you should, and the Prince *Diabolus* would be glad if you would,)† then speed to do that which is written in my law, that yet you may stand and not fall before me, and before my throne.‡ Also this is the way to cause

* “ Let thy garments be always white ; and let thy head lack no ointment.” Eccl. ix. 8. “ Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.” Rev. iii. 2.

(x) Sin is disgraceful to professors, wounds conscience, is dishonourable to Christianity, and grieves the Holy Spirit.

† “ These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water : and God shall wipe away all tears from their eyes.” Rev. vii. 14. 17.

‡ “ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke xxi. 36.

that I may not leave you nor forsake you while here, but dwell in this town of *Mansoul* for ever.

And now was *Mansoul*, and the inhabitants of it, as the signet upon *Emanuel's* right hand: where was there now a town, a city, a corporation, that could compare with *Mansoul*? A town redeemed from the hand and from the power of *Diabolus*! A town that the king *Shaddai* loved, and he sent *Emanuel* to regain from the prince of the infernal cave; yea, a town that *Emanuel* loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his arm. What shall I say! *Mansoul* has now a most excellent prince, golden captains and men of war, weapons proved, and garments as white as snow. Nor are these benefits to be counted little, but great: can *Mansoul* esteem them so, and improve them to that end and purpose for which they are bestowed upon them?

When the Prince had thus completed the modelling of the town, to shew that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing *Mansoul*, he commanded and they set his standard upon the battlements of the castle. And then:

First he gave them frequent visits; not a day now but the elders of *Mansoul* must come to him, or he to them, into his palace. Now they must walk together, and talk of all the great things that he had done,^(y) and yet further promised to do for the famous

^(y) Jesus and his salvation should be our constant theme. Psal. lxvi. 10.

town of *Mansoul*. Thus would he often do with the lord-mayor, my lord *Will-be-will*, and the honest subordinate-preacher, *Mr. Conscience*, and Mr. Recorder. But oh how graciously, how lovingly, how courteously and tenderly, did the blessed Prince carry it towards the town of *Mansoul*! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction: yea, he would kiss them, and if they were ill he would lay hands on them and make them well. The captains also he would daily, yea, sometimes hourly, encourage with his presence and goodly words: for you must know, that a smile from him upon them would put more vigour, life, and stoutness into them, than any thing else under heaven.

The Prince would now also feast them, and be with them continually; hardly a week would pass but a banquet must be had betwixt him and them.* You may remember, that some pages before we made mention of one feast that they had together, but now to feast them was a thing more common; every day with *Mansoul* was a feast-day now. Nor did he, when they returned to their places, send them empty away; either they must have a ring, (z) a gold chain, (a) a bracelet, (b) a white stone, (c) or something, so dear was *Mansoul* to him now, so lovely was *Mansoul* in his eyes.

Secondly, When the elders and townsmen did not

* "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." 1 Cor. v. 8.

(z) A token of marriage.

(b) A token of beauty.

(a) A token of honour.

(c) A token of pardon.

come to him, he would send in much plenty of provision upon them : meat that came from court, wine and bread that were prepared for his Father's table : yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it, confessed that the like could not be seen in any kingdom.

Thirdly, If *Mansoul* did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him ; if they heard and opened to him, as commonly they would if they were at home, then he would renew his former love, and confirm it too, with some new tokens, and signs of continued favour.*

And it was now amazing to behold, that in that very place where sometimes *Diabolus* had his abode, and entertained the *Diabolonians*, to the almost utter destruction of *Mansoul*, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing-men, and singing-women of his Father stood round about to wait upon them ! Now did *Mansoul's* cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the Rock ! Now she said, How

* "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. "I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, 'Open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.'" Cant. v. 2.

great is his goodness ! for since I found favour in his eyes, how honourable have I been !

The blessed Prince also ordained a new officer in town,* and a goodly person he was, his name was *Mr. God's-peace* ;(d) this man was set over my lord *Will-be-will*, my lord mayor, Mr. Recorder, the subordinate preacher *Mr. Mind*, and over all the natives of the town of *Mansoul*. Himself was not a native of it, but came with the Prince *Emanuel* from the court. He was a great acquaintance of captain *Credence* and captain *Good-hope* ; some say they were akin, and I am of that opinion too.† This man, as I said, was made governor of the town in general, especially over the castle, and captain *Credence* was to help him there. And I made great observations of it, that so long as all things went in *Mansoul* as this sweet-natured gentleman would, the town was in a most happy condition. Now there were no jars, no chidings, no interferences, no unfaithful doings in the town of *Mansoul* ; every man in *Mansoul* kept close to his own employment. The gentry, officers, the soldiers, and all in place, observed their order. And as for the women and children of the town, they followed their business joyfully, they would work and sing from morning till night ; so that quite through the town of *Mansoul* now, nothing was to be found

* “ And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.” Col. iii. 15.

(d) A sense of pardon produces peace, hope, love, filial fear, &c.

† “ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Rom. xv. 13.

but harmony, quietness, joy, and health; and this lasted all that summer. But there was a man in the town of *Mansoul*, and his name was *Mr. Carnal-security*; this man, after all the mercy bestowed upon this corporation, brought the town of *Mansoul* into great and grievous slavery and bondage.^(e) A brief account of him and of his doings take as followeth:

When *Diabolus* at first took possession of the town of *Mansoul*, he brought thither with himself a great number of *Diabolonians*, men of his own conditions. Now among these there was one whose name was *Mr. Self-conceit*; and a notable brisk man he was, as any that in those days possessed the town of *Mansoul*. *Diabolus*, then perceiving this man to be active and bold, sent him upon many desperate designs: the which he managed better, and more to the pleasing of his lord, than most that came with him from the dens could do. Wherefore finding him so fit for his purpose, he preferred him, and made him next to the great lord *Will-be-will*, of whom we have spoken so much before. Now the lord *Will-be-will*, being in those days very well pleased with him and with his achievements, gave him his daughter, the lady *Fear-nothing*, to wife. Now of my lady *Fear-nothing* did this *Mr. Self-conceit* beget this gentleman *Mr. Carnal-security*. Wherefore there being then in *Mansoul* those strange kind of mixtures, it was hard for them in some cases, to find out who were natives, who not; for *Mr. Carnal-security* sprang from my lord *Will-be-will* by his mother's side, though he had for his father a *Diabolonian* by nature.

(e) By resting in comforts, and not living on Christ by faith.

Well, this *Carnal-security* took much after his father and mother: he was self-conceited, he feared nothing; he was also a very busy man: nothing of news, nothing of doctrine, nothing of alteration or talk of alteration, could at any time be on foot in *Mansoul* but *Mr. Carnal-security* would be at the head or tail of it. But to be sure he would decline those that he deemed the weakest, and stood always with them, in his way of standing, that he supposed was the strongest side.

Now when *Shaddai* the mighty, and *Emanuel* his Son, made war upon *Mansoul* to take it, this *Mr. Carnal-security* was then in the town, and was a great doer among the people, encouraging them in their rebellion, and putting them upon hardening themselves in their resisting the King's forces: but when he saw that the town of *Mansoul* was taken and converted to the use of the glorious Prince *Emanuel*; and when he also saw what was become of *Diabolus*, and how he was unroofed and made to quit the castle in the greatest contempt and scorn: and that the town of *Mansoul* was well lined with captains, engines of war, and men, and also provisions; what doth he but wheel about also, and, as he had served *Diabolus*, against the good Prince, so he feigned that he would serve the Prince against his foes; and having got some little smattering of *Emanuel's* things by the end, being bold, he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of *Mansoul* was great, and that it could not but be pleasing to the

people, if he cried up their might and glory ; wherefore he beginneth his tale with the power and strength of *Mansoul*, and affirmeth, that it was impregnable ; (*f*) now magnifying the captains, and their slings, and their rams ; then crying up their fortifications and strong holds ; and lastly, the assurance that they had from their Prince that *Mansoul* should be happy for ever. But when he saw that some of the men of the town were tickled and taken with this discourse, he makes it his business, and, walking from street to street, house to house, and man to man, he brought also *Mansoul* to dance after his pipe, and to grow almost as carnally-secure as himself ; so from talking, they went to feasting, and from feasting to sporting, and so to some other matters (now *Emanuel* was yet in the town of *Mansoul*, and he wisely observed their doing :) my lord-mayor, my lord *Will-be-will*, and Mr. Recorder, were also taken with the words of this tattling *Diabolonian* gentleman ; forgetting that their Prince had given them warning before, to take heed that they were not beguiled with any *Diabolonian* sleight ; he had further told them, that the security of the now flourishing town of *Mansoul* did not so much lie in her present fortifications and force, (*g*) as in her so using of what she had, as might oblige her *Emanuel* to abide within her castle. For the right doctrine of *Emanuel* was that the town of *Mansoul* should take heed that they forget not his Father's love and his ; also that they

(*f*) Beware, as a pardoned sinner, of pride and self-sufficiency.

(*g*) We must not trust in ourselves, but derive all help from Jesus.

should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the *Diabolonians*, and with such an one too as *Mr. Carnal-security* was, and to be led up and down by the nose by him: they should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and taken care to have walked in the ways of their Prince's prescribing; for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now, when *Emanuel* perceived that through the policy of *Mr. Carnal-security* the hearts of the men of *Mansoul* were chilled and abated in their practical love to him:

First he bemoans them, and bewails their state with the secretary, saying, 'O that my people had hearkened unto me, and that *Mansoul* had walked in my ways! I would have fed them with the finest of the wheat: and with honey out of the rock would I have sustained them.' This, done he said in his heart, I will return to the court, and go to my place, till *Mansoul* shall consider and acknowledge their offence. (*h*) And he did so, and the cause and manner of his going away from them was thus, for that *Mansoul* declined him, as manifested in these particulars:

1. They left off their former way of visiting him, they came not to his royal palace as before. 2. They did not regard nor yet take notice, that he came or came not to visit them. 3. The love-feasts that had

(*h*) A careless, self-confident walk brings darkness and desertion of soul.

wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come to them, or be delighted with them. 4. They waited not for his counsel, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and *Mansoul* was secure, and beyond all reach of the foe, and that her state must be unalterable for ever.

Now, as was said, *Emanuel* perceiving by the craft of *Mr. Carnal-security*, the town of *Mansoul* was taken off from her dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it; he, at first, as I said, bemoaned their state; then he used means to make them understand that the way they went on in was dangerous: for he sent my lord high Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in *Mr. Carnal-security's* parlour; and perceiving also that they were not willing to reason about matters concerning their good, he took grief, and went his way. The which when he told to the Prince *Emanuel*, he was grieved also, and returned to his Father's court.

Now the methods of his withdrawing, as I was saying before, were thus: 1. Even while he was yet with them in *Mansoul* he kept himself close and more retired than formerly. 2. His speech was not now, if he came into their company, so pleasant and familiar as formerly. 3. Nor did he, as in times past, send to *Mansoul* from his table those dainty bits which he was wont to do. 4. Nor when they came to visit him, as now-and-then they would, would he

be so easily spoken with as they found him in times past. They might now knock once, yea, twice, but he would seem not at all to regard them; whereas formerly he would run and meet them half way, and take them too and lay them in his bosom.

Thus *Emanuel* carried it now; and by this his carriage he thought to make them betake themselves and return to him. But alas! they did not consider they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours.* Wherefore what does he but in private manner withdraw himself first from his palace, then to the gate of the town, and so away from *Mansoul* he goes, till they should acknowledge their offence, and more earnestly seek his face. *Mr. God's-peace* also laid down his commission, and would for the present act no longer.(i) Thus they walked contrary to him, and he again, by way of retaliation, walked contrary to them. But alas! by this time they were so hardened in their way, and had so drunk in the doctrine of *Mr. Carnal-security*, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence was not bewailed by them.†

* "But as for them, whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their heads saith the Lord God." Ezek. xi. 21. "I will go and return to my place, till they acknowledge their offence and seek my face: in their affliction they shall seek me early." Hos. v. 15.

(i) Christ, the Spirit, and peace, withdraw from the carnally secure.

† "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." Jer. ii. 82.

Now there was a day wherein this old gentleman, *Mr. Carnal-security*, again made a feast for the town of *Mansoul*, and there was at that time in the town one *Mr. Godly-fear*; one now but little set by, though formerly one of great request. This man, old *Carnal-security* had a mind, if possible, to gull and abuse as he did the rest, and therefore he now bids him to the feast with his neighbours. So the day being come, they prepare, and he goes and appears with the rest of the guests; and being all sat at the table, they ate and drank, and were merry, even all but this one man (for *Mr. Godly-fear* sat like a stranger, and neither ate nor was merry;)(*k*) which when *Mr. Carnal-security* perceived, he addressed himself in a speech thus to him:

‘*Mr. Godly-fear*, are you not well? you seem to be ill of body or mind, or both. I have a cordial of *Mr. Forget-good’s* making, which, Sir, if you will take, I hope it may make you bonny and blithe, and so make you more fit for us feasting companions.’

Unto whom the good old gentleman discretely replied: ‘Sir, I thank you for all things courteous and civil; but for your cordial I have no list thereto. But a word to the natives of *Mansoul*: you the elders and chiefs of *Mansoul*, to me it is strange to see you so jocund and merry, when the town of *Mansoul* is in such woeful case.’

Then said *Mr. Carnal-security*, ‘you want sleep, good Sir, I doubt. If you please, lie down and take a nap, and we the mean while will be merry.’

(*k*) The fear of the Lord is pure;—a sovereign preservative from sin.

Then said *Mr. Godly-fear* as follows: (l) 'Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.'

Then said *Mr. Carnal-security*, 'Why?'

Godly-fear. Nay, pray interrupt me not. It is true, the town of *Mansoul* was strong, and, with a proviso, impregnable; but you have weakened it, and it now lies obnoxious to its foes; nor is it a time to be silent; it is you *Mr. Carnal-security*, that have stripped *Mansoul*, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself: from that time that my lords of *Mansoul*, and you, Sir, grew so great, from that time the strength of *Mansoul* has been offended, and now he is risen and is gone. If any shall question the truth of my words, I will answer him by this and such-like questions: Where is the Prince *Emanuel*? When did a man or woman in *Mansoul* see him? When did you hear from him, or taste any of his dainty bits? You are now feasting with this *Diabolonian* monster, but he is not your prince; I say, therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

Then said *Mr. Carnal-security*, 'Fie! Fie! *Mr. Godly-fear*, Fie! will you never shake off your timorousness? Are you afraid of being sparrow-blast-

(l) The whole of this conversation between *Mr. Godly-fear* and *Mr. Carnal-security* is interesting, and teaches the true Christian a useful lesson of watchfulness.

ed? Who hath hurt you? Behold, I am on your side; only you are for doubting, I am for being confident. Besides, is this a time to be sad in? A feast is made for mirth; why then do you now, to your shame and our trouble, break out into such passionate, melancholy language, when you should eat and drink and be merry?

Then said *Mr. Godly-fear* again, 'I may well be sad, for *Emanuel* is gone from *Mansoul*: I say again, he is gone, and you, Sir, are the man that has driven him away: yea, he is gone without so much as acquainting the nobles of *Mansoul* with his going; and if that is not a sign of anger, I am not acquainted with the methods of godliness.

'And now, my lords and gentlemen, my speech is still to you. Your gradually declining from him, provoked him to depart from you; the which he did gradually, if perhaps you would have been made sensible thereby, and have been renewed by humbling yourselves; but when he saw that none would regard, or lay these fearful beginnings of his anger and judgment to heart, he went away from this place; and this I saw with mine own eyes. Wherefore now, while you boast, your strength is gone; you are like the man that had lost his locks which before waved about his shoulders.(*m*) You may with this lord of your feast, shake yourselves, and think to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentations.'

Then the subordinate-preacher, old *Mr. Conscience*

(*m*) Namely, Samson. See Judges xvi. 9.

by name, he that of old was recorder of *Mansoul*, being startled at what was said, began to second it thus :

Conscience. Indeed, my brethren, quoth he, I fear that *Mr. Godly-fear* tells us true : I, for my part, have not seen my Prince a long season. I cannot remember the day, for my part : nor can I answer *Mr. Godly-fear's* question. I am afraid that all is nought with *Mansoul*.

Godly-fr. Nay, I know that you will not find him in *Mansoul*, for he is departed and gone ; yea, and gone for the faults of the elders, and for that they rewarded his grace with insufferable unkindness.

Then did the subordinate-preacher look as if he would fall down dead at the table ; also all there present, except the man of the house, began to look pale and wan. But having a little recovered themselves, and jointly agreed to believe *Mr. Godly-fear* and his sayings, they began to consult what was best to be done [now *Mr. Carnal-security* was gone into his withdrawing room, for he liked not such dumpish doings] both to the man of the house, for drawing them into evil and also to recover *Emanuel's* love.

Then the saying of their Prince came very hot into their minds, concerning the false prophets that should arise to delude the town of *Mansoul*. So they took *Mr. Carnal-security*, concluding that he was the person, and burnt his house upon him with fire, for he also was a *Diabolonian* by nature.

When this was past and over, they besped themselves to look for *Emanuel* their Prince, and “ they sought him, but they found him not.” (Sol. Song v. 6.) Then they were more confirmed in the truth

of *Mr. Godly-fear's* sayings, and began also severely to reflect upon themselves for their vile and ungodly doings; for they concluded now, that their Prince had left them. (n)

Then they agreed and went to my lord Secretary, whom before they refused to hear, and had grieved with their doings, to know of him, (for he was a seer, and could tell where *Emanuel* was,) how they might direct a petition to him. But the lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal palace nor come out to them.*

Now was it a day gloomy and dark, a day of clouds and of thick darkness with *Mansoul*. Now they saw that they had been foolish, and began to perceive what the company and prattle of *Mr. Carnal-security* had done, and what desperate damage his swaggering words had brought poor *Mansoul* into: but what further it was likely to cost them, that they were ignorant of. Now *Mr. Godly-fear* began to be in great repute with the men of the town; yea, they were ready to look upon him as a prophet.

Well, when the sabbath-day was come, they went to hear their subordinate preacher: but Oh how did it thunder and lighten this day! His text was that

(n) Sin grieves the Holy Spirit, and causes the Lord to hide his face; in humble, close walking with God is our safety, comfort, and peace; but departing from the Lord's ways brings darkness and distress to the soul.

* "But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, and fought against them." Isa. lxviii. 10. "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption," Eph. iv. 30. "Quench not the Spirit," 1 Thes. iv. 19.

in the prophet Jonah, “They that observe lying vanities, forsake their own mercies,” ch. ii. 8. But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people, when sermon was done, were scarce able to go to their homes, or to betake themselves to their employs the week after; they were so sermon-smitten, and also so sermon-sick, that they knew not what to do.^(o) He not only shewed *Mansoul* their sin, but trembled before them under the sense of his own, still crying out of himself, as he preached to them, ‘Unhappy man that I am! that I should do a wicked thing! that I, a preacher! whom the Prince did set up to teach *Mansoul* his law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts; I should have cried out against the wickedness; but I let *Mansoul* lie wallowing in it, until it had driven *Emanuel* from its borders.’ With these things he also charged all the lords and gentry of *Mansoul*, to the almost distracting of them.

About this time also there was a great sickness in *Mansoul*, and most of the inhabitants were greatly afflicted: yea, the captains also and men of war were brought to a languishing condition, and that for a long

^(o) It is observed of Louis XIV. that he once said to a famous French preacher, Massillon, “When I hear other celebrated preachers, I admire them; but when I hear you, I condemn myself.” It is a good sign when we come from a sermon less disposed to applaud it in a company of critics, than to apply it to our own hearts, and silently to retire and give ourselves to prayer.

time together; so that in case of an invasion, nothing could to purpose now have been done, either by the townsmen or field officers.* Oh how many pale faces, weak hands, feeble knees, and staggering men, were now seen to walk the streets of *Mansoul*! Here were groans, there pants, and yonder lay those that were ready to faint. (*p*)

The garments too, which *Emanuel* had given them, were but in a sorry case: some were rent, some were torn, and all in a nasty condition: some also hung so loosely upon them, that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the subordinate preacher called for a day of fasting, and to humble themselves for being so wicked against the great *Shaddai* and his Son: and he desired that captain *Boanerges* would preach; which he consented to do; and the day being come, his text was this, "Cut it down; why cumbereth it the ground?" and a very smart sermon he made upon the text. First he shewed what was the occasion of the words, to wit, "because the fig-tree was barren." Then he shewed what was contained in the sentence, to wit, repentance or utter desolation. He next shewed by whose authority this sentence was pronounced, and that was by *Shaddai* himself. And lastly, he shewed the reasons of the point: and then concluded his ser-

* "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Rev. iii. 2.

(*p*) A carnal, careless walk obscures the eyes of faith, whose evidences become weaker, till revived by the work and Spirit of God.

mon. But he was very pertinent in the application, insomuch that he made poor *Mansoul* tremble: for this sermon, as well as the former, wrought much upon the hearts of the men of *Mansoul*; yea, it greatly helped to keep awake those that were roused by the preaching that went before; (q) so that now throughout the whole town there was little or nothing to be heard or seen but sorrow and mourning and woe.

Now after sermon they got together, and consulted what was best to be done. But, said the subordinate preacher, I will do nothing of my own head, without advising with my neighbour *Mr. Godly-fear*. So they called and sent for *Mr. Godly-fear*, and he forthwith appeared. Then they desired that he would further show his opinion about what they had best to do: whereupon the old gentleman said as followeth; 'It is of my opinion that this town of *Mansoul* should in this day of her distress, draw up and send an humble petition to their offended Prince *Emanuel*, that he, in his favour and grace, will turn again unto them, and not keep his anger for ever.'

When the townsmen had heard this speech, they unanimously agreed to his advice: so they presently drew up their request: and the next question was, But who shall carry it? At last they all agreed to send it by my lord mayor, who accepted the service, and addressed himself to his journey; after which, he came to the court of *Shaddai*, whither *Emanuel* the prince of *Mansoul* was gone; but the gate was shut,

(q) Such is the sluggish nature even of the regenerate, that they have continual need that the gospel-trumpet should alarm and awaken them.

and a strict watch kept thereat; so that the petitioner was forced to stand without for a great while together.* Then he desired that some would go into the Prince, and tell him who stood at the gate, and also what his business was. Accordingly one went and told *Shaddai* and *Emanuel* his Son, that the lord-mayor of the town of *Mansoul* stood without at the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's Son.(r) He also told the lord mayor's errand, both to the King and his son *Emanuel*. But the Prince would not come down, nor admit that the gate should be opened, but sent an answer to this effect, 'They have turned their back unto me, and not their face; but now in the time of their trouble, they say unto me, Arise and save us. But can they not now go to *Mr. Carnal-security*, to whom they went when they turned from me, and make him their leader, their lord and their protector? And now in their trouble they visit me, from whom in their prosperity they went astray.†

This answer made my lord mayor look black in the face; it troubled, it perplexed, it rent him sore. And now he began to see what it was to be familiar with

* "Also when I cry and shout, he shutteth out my prayer, Thou hast covered thyself with a cloud, that our prayer should not pass through," Lam. iii. 8. 44.

(r) Humble, fervent prayer availeth much; it is effectual for obtaining aid from Jesus the good physician, to heal the wound that sin had made.

† "Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble." Jer. ii. 27, 28.

Diabolonians, such as *Carnal-security* was. When he saw that at court, as yet there was little help to be expected, either for himself or friends in *Mansoul*; he smote upon his breast, and returned weeping, and all the way bewailing the lamentable state of *Mansoul*.

When he was come within sight of the town, the elders and chiefs of the people of *Mansoul* went out, at the gate to meet him, and to salute him, and to know how he sped at court. But he told them his tale in so doleful a manner, that they all cried out and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of *Mansoul*; which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke, trouble, and anguish to the town of *Mansoul*, and also of great distress.

After some time, when they had somewhat recovered themselves, they came together to consult again what was yet to be done; and they asked advice, as they did before, of the Rev. *Mr. Godly-fear*; who told them, that there was no way better to do, than to do as they had done, nor would he that they should be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with nought but silence or rebuke; for said he, it is the way of the wise *Shaddai*, to make men wait, and to exercise patience; and it should be the way of them in want, to be willing to stay his leisure.(s)

(s) See Psal. xxv. 3; xxvii. 14; xxxvii. 7; lxii. 5; Lam. iii. 26; Hos. xii. 6.

Then they took courage, and sent again and again, and again and again: for there was not a day nor an hour, that went over *Mansoul's* head, wherein a man might not have met upon the road, one or other riding post from *Mansoul* to the court of king *Shaddai*, and all with letters petitionary in behalf of, and for the Prince's return to, *Mansoul*. The road, I say, was now full of messengers, going and returning, and meeting one another; some from the court, and some from *Mansoul*; and this was the work of the miserable town of *Mansoul* all that long, that sharp, that cold, and tedious winter.(t)

Now you may remember, that I told you before, that after *Emanuel* had taken *Mansoul*, yea, and after he had new-modelled the town, there remained, in several lurking-places of the corporation, many of the old *Diabolonians*, that either came with the tyrant, when he invaded and took the town, or that had there (by reason of unlawful mixtures in their birth, breeding, and bringing up,) their holes, dens, and lurking places in, under, and about the walls of the town; some of their names are, the lord *Fornication*, the lord *Adultery*, the lord *Murder*, the lord *Anger*, the lord *Lasciviousness*, the lord *Deceit*, the lord *Evil-eye*, the lord *Blasphemy*, and that horrible villain the old and dangerous lord *Covetousness*; these, with many more, had yet their abode in the town of *Mansoul*, even after *Emanuel* had driven *Diabolus* out of the castle.(u)

(t) See Cant. ii. 11; Jer. iii. 12, 24.

(u) Converted persons have still the world, the flesh, and the devil, to cope with; but the Lord has promised to give grace and glory. Psal. lxxxiv. 11.

Against these the good Prince granted a commission to the lord *Will-be-will* and others, yea, to the whole town of *Mansoul*, to seek, take, secure, and destroy, any or all they could lay hands on; for that they were *Diabolonians* by nature, enemies to the Prince, and those who sought to ruin the blessed town of *Mansoul*. But *Mansoul* did not pursue this warrant, but neglected to apprehend, secure, and destroy those *Diabolonians*; wherefore what do these villains, but by degrees take courage to shew themselves to the inhabitants of the town, yea, and as I was told some of the men of *Mansoul* grew too familiar with several of them, to the sorrow of the corporation as you will hear more in time and place.

Well, when the *Diabolonian* lords perceived that *Mansoul* had, through sinning, offended *Emanuel* their Prince, and that he had withdrawn himself and was gone, what do they but plot the ruin of the town of *Mansoul*? Accordingly they met together at the hold of one *Mr. Mischief*, who was a *Diabolonian*, and here consulted how they might deliver up *Mansoul* into the hands of *Diabolus* again. Now some advised one way, and some another, every man according to his own liking. At last my lord *Lasciviousness* proposed that some of the *Diabolonians* in *Mansoul* should offer themselves for servants to some of the natives of the town; for, said he, if they do so, and *Mansoul* shall accept of them, they may for us, and for *Diabolus* our lord, make the taking of the town of *Mansoul* more easy than otherwise it would be. But then stood up the lord *Murder*, and said, This may not be done at any time, for *Mansoul* is now in

a kind of rage, because by our friend *Mr. Carnal-security*, she hath been once ensnared already, and made to offend against her Prince ; and how shall she reconcile herself unto her Lord again, but by the heads of these men ? Besides, we know that they have in commission to take and slay us wherever they shall find us ; let us therefore be wise as foxes : when we are dead, we can do them no hurt ; but while we live we may.

Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to *Diabolus* in their name, by which the state of the town of *Mansoul* should be shewed him, and how much it was under the frowns of their Prince ; we may also, said some, let him know our intentions, and ask his advice in the case.(x) So a letter was presently framed, the contents of which were these :

‘ *To our great lord, the Prince Diabolus, dwelling below in the Infernal Cave.*

‘ O great father, and mighty prince *Diabolus*, we the true *Diabolonians*, yet remaining in the rebellious town of *Mansoul*, having received our beings from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced and reproached among the inhabitants of this town ; nor is thy long absence at all delightful to us, because greatly to our detriment.

‘ The reason of this our writing to our lord, is that

(x) Thus poor sinners are in league with hell against their own souls. May the Lord, by his word and Spirit, break the horrid confederacy !

we are not altogether without hope that this town may become thy habitation again: for it is greatly declined from its Prince *Emanuel*, and he is departed from them; yea, and though they send, and send, and send after him to return to them, yet they cannot prevail, nor get good words from him.(y)

‘There has been also of late, and is yet remaining, a very great sickness and faintings among them; and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place [we only who are *Diabolonians* by nature, remain well, lively, and strong,] so that through their great transgression on one hand, and their dangerous sickness on the other, we judge they lay open to thy hand and power. If therefore it shall stand with thy horrible cunning, and with the cunning of the rest of the princes with thee, to come and make an attempt to take *Mansoul* again, send us word, and we shall, to the utmost of our power, be ready to deliver it into thy hand. Or if what we have said, shall not be thought best and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel to the hazard of our lives, and what else we have.

‘*Given under our hands this day and date above written, after a close consultation at the house of Mr. Mischief, who is yet alive, and hath his place in our desirable town of Mansoul.*’

When *Mr. Profane*, for he was the carrier, was come with this letter to *Hell-gate-hill*, he knocked

(y) “It is an evil and a bitter thing to depart from the living God.”

at the gate for entrance. Then did *Cerberus*, (z) the porter (for he was keeper of that gate) open to *Mr. Profane*; to whom he delivered his letter which he had brought from the *Diablonians* in *Mansoul*. So he carried it in, and presented it to *Diabolus* his lord, and said, Tidings, my lord, from *Mansoul*; and from our trusty friends in *Mansoul*.

Then came together *Beelzebub*, *Lucifer*, *Apollyon*, with the rest of the rabble there, to hear what news from *Mansoul*. So the letter was read, and *Cerberus* stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given, that without let or stop, *Deadman's* bell should be rung for joy. So the bell was rung, and the princes rejoiced that *Mansoul* was likely to come to ruin.(a) Now the clapper of the bell went, 'The town of *Mansoul* is coming to dwell with us; make room for *Mansoul*.' This bell therefore, they rang, because they hoped that they should have *Mansoul* again.

Now when they had performed this their horrible ceremony, they got together again, to consult what answer to send to their friends in *Mansoul*; and some advised one thing and some another: but at length, because the business required haste, they left the whole business to *Diabolus*, judging him the

(z) This is only mentioned as an ornament to the allegory, in allusion to what is said by heathen poets of the dog with three heads, who was supposed to guard the gates of hell, and the palace of Pluto

(a) As there is joy in heaven over one sinner that repenteth, so likewise is there joy in hell over every backsliding saint: but almighty grace must prevail. All have need to watch and pray.

most proper lord of the place. So he drew up a letter in answer to what *Mr. Profane* had brought, and sent it to the *Diabolonians* in *Mansoul*, by the same hand that brought theirs to him; and these were the contents thereof:

‘ *To our offspring, the high and mighty Diabolonians, that yet dwell in the town of Mansoul; Diabolus, the great Prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs, that you, of your love and respect to our honour, have in your hearts to attempt to do against Mansoul.*

‘ Beloved children and disciples, my lord *Fornication, Adultery*, and the rest. We have here in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty *Mr. Profane*: and to shew how acceptable your tidings were, we rung out our bell for gladness; for we rejoiced us much as we could when we perceived that yet we had friends in *Mansoul*, and such as sought our honour and revenge in the ruin of the town of *Mansoul*. We also rejoice to hear that they are in a degenerate condition, have offended their Prince, and that he is gone. Their sickness also pleaseth us, as does also your health, might, and strength.^(b) Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of our wit, cunning,

(b) Departures from God grieve his Spirit, obscure our evidences, proportionably strengthen corruptions, and wound our peace.

craft, and hellish inventions, to bring to a wished conclusion this your brave beginning.

‘And take this for your comfort our birth and offspring, that if we again surprise and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear, if ever we get it again, that we after that shall be cast out any more; for we will come with more strength, and so take faster hold than we did at first. Besides, it is the law of that Prince which now they own, that if we get them a second time, they shall be ours for ever.*

‘Do you therefore, our trusty *Diabolonians*, yet more pry into, and endeavour to spy out, the weakness of the town of *Mansoul*. We would also that you yourselves do attempt to weaken them more and more. Send us word also by what means we had best to attempt the regaining thereof, to wit, whether by persuasion to a vain and loose life; by tempting them to doubt and despair; or by blowing up the town by the gunpowder of pride and self-conceit.(c) Do ye also, O ye brave *Diabolonians*, and true sons, of the pit, be always in readiness to make a most horrid

*“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.” Matt. xii. 43-45.

(c) Sin is as poison to the soul: a dreadful engine of Satan! May we abhor it, look to Jesus for victory, and be humbly devoted to him!

assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, the utmost power of our gates, which is the wish of your great *Diabolus*, *Mansoul's* enemy, and him that trembles when he thinks of judgment to come. All the blessings of the pit be upon you! and so we close up our letter.

'Given at the Pit's Mouth, by the joint consent of all the princes of darkness, to be sent to the force and power that we have yet remaining in Mansoul, by the hand of Mr. Profane.

By me, DIABOLUS.

This letter was sent to the *Diabolonians* that yet remained in *Mansoul*, and that yet inhabited the wall, from the dark dungeon of *Diabolus*, by the hand of *Mr. Profane*, by whom they also in *Mansoul* sent theirs to the pit. Now when this *Mr. Profane* returned to *Mansoul*, he came as he was wont, to the house of *Mr. Mischief*, for that was the place where the contrivers were met. Now when they saw that their messenger was returned safe and sound, they rejoiced at it. Then he presented them his letter; which, when they had read and considered, much augmented their gladness. They asked him after the welfare of their friends; as how their lord *Diabolus*, *Lucifer*, and *Beelzebub* did, with the rest of those in the den. To which this *Profane* made answer, Well, well, my lords, they are well, even as well as can be in their place. They also, said he, rang for joy at the reading your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter,

and perceived that it encouraged them in their work, they fell to their way of contriving again, how they might complete their design upon *Mansoul*; and the first thing they agreed upon, was, to keep all things from *Mansoul* as close as they could.(d) Let it not be known, let not *Mansoul* be acquainted with what we design against it. The next thing was, how or by what means they should try to bring to pass the ruin and overthrow of *Mansoul*, and one said after this manner, and another said after that. Then stood up *Mr. Deceit*, and said, My right *Diabolonian* friends, our lords, and the high ones of the dungeon propound unto us these three ways :

1. Whether we had best to seek its ruin, by making *Mansoul* loose and vain : 2. Or, by driving them to doubt and despair ; 3. Or, by endeavouring to blow them up with the gunpowder of pride and self-conceit.

Now I think if we shall tempt them to pride, that may do something ; and if we tempt them to wantonness, that may help. But in my mind, if we could drive them into desperation, that would knock the nail on the head ; for then we should have them, in the first place, question the truth of the love of the heart of their Prince towards them, and that will disgust him much. This, if it works well, will quickly make them leave off their way of sending petitions to him ; then farewell earnest solicitations for help and supply ; for then this conclusion lies naturally before

(d) Ignorance of God, our hearts, and Satan's devices, ruins millions, and distresses the believer: may the chosen few study the Divine oracles, pray, and patiently wait in faith for the fulfilment of every promise!

them, 'As good do nothing, as to do to no purpose.'^(e) So they unanimously approved of *Mr. Deceit's* advice.

Then the next question was, but how shall we do to bring our project to pass? And it was answered by the same gentleman, that this might be the best way to do it: Even let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their prince's cause disguise themselves with apparel, change their names, and go into the market like far country-men, and proffer themselves for servants to the famous town of *Mansoul*, and let them pretend to do for their masters as beneficially as may be: for by so doing they may, if *Mansoul* shall hire them, in a little time, so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion spue them out of his mouth. And when this is done, our prince *Diabolus* shall prey upon them with ease: yea, of themselves, they shall fall into the mouth of the eater.

This project was no sooner propounded, but was as readily accepted, and forward were all *Diabolonians* now to engage in the enterprise: but it was not thought fit that all should do thus; wherefore they pitched on two or three, namely, the lord *Covetousness*, the lord *Lasciviousness*, and the lord *Anger*: the lord *Covetousness* called himself by the name of *Prudent-thrifty*, the lord *Lasciviousness* called himself by the name of *Harmless-mirth*; and the lord *Anger* called himself by the name of *Good-zeal*.

(e) As believers live by prayer, so the neglect of it is extremely hurtful.

So upon a market-day they came into the market-place : three lusty fellows they were to look on, and they were clothed in sheep's russet, which was now in a manner as white as the robes of the men of *Mansoul*. Now the men could speak the language of *Mansoul* well : so when they came into the market-place, and offered themselves to the townsmen, they were presently entertained ; for they asked but little wages, and promised to do their masters great service.

Mr. Mind hired *Prudent-thrifty*, and *Mr. Godly-fear* hired *Good-zeal*. True, this fellow *Harmless-mirth* hung a little in hand, and could not so soon get a master as the others did, because the town of *Mansoul* was now in Lent ; but after a while, because Lent was almost out, lord *Will-be-will* hired *Harmless-mirth* to be both his waiting man and lackey ; and thus they got them masters. (f)

These villains being now got into the houses of the men of *Mansoul*, quickly began to do great mischief therein ; for being filthy, arch, and sly, they quickly corrupted the families where they were ; yea, they tainted their masters much, especially this *Prudent-thrifty*, and him they called *Harmless-mirth*. True, he that went under the name of *Good-zeal* was not so well liked by his master, who quickly found that he was but a counterfeit rascal ; which when the fellow perceived, he with speed made his escape from the house, or I doubt not but his master had hanged him.

(f) Light talk or behaviour is as destructive to peace, as vice itself : what is not of faith, and to the glory of God, is sinful and pernicious to the soul.

When these vagabonds had thus far carried on their design, and corrupted the town as much as they could, in the next place they considered with themselves at what time their Prince *Diabolus* without, and themselves within the town, should make an attempt to seize upon *Mansoul*; and they all agreed upon this, that a market-day would be the best for that work; because then the townsfolk would be busy in their ways: and always take this for a rule, 'when people are most busy in the world, they least fear a surprise.'^(g) We also then, said they, shall be able with less suspicion to gather ourselves together for the work of our friends and lords: yea, on such a day should we attempt our work, and miss it, we may, when they give us the rout, the better hide ourselves in the crowd, and escape.

Having thus far agreed upon these things, they wrote another letter to *Diabolus*, and sent it by the

(g) This rule is most important, and ought never to be forgotten. It reminds us of our danger, but it also points out a way for our escape. The devil is not the God of providence; he cannot control events, and bring us into circumstances which of themselves would overpower us. He can only take advantage of certain situations, in which, through dissipation of thought, and weakness of resistance, we may be most assailable. And as the occupations of the present life, are not only in their own nature calculated to divide the attention and injure the spirits, but are also productive of a variety of peculiar prepossessions, anxieties, and passions, which would prove destructive of our piety, if not zealously and promptly checked, our safety lies in watchfulness and prayer, that we may be able to move through all things with a steadfast, collected, and uniform spirit. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi. 34.

hand of *Mr. Profane*; the contents of which were these:

‘*The lords of Looseness send to the great and high Diabolus, from our dens, caves, holds and strong holds, in and about the wall of the town of Mansoul, Greeting.*

‘Our great lord, and the nourisher of our lives, *Diabolus*; how glad we were, when we heard of your fatherhood’s readiness to comply with us, and to forward our design, in attempting to ruin *Mansoul*; none can tell but those, who as we do, set themselves against all appearance of good, when and wheresoever we find it.*

‘Touching the encouragement that your greatness is pleased to give us, to continue to devise, contrive, and study, the utter desolation of *Mansoul*, that we are not solicitous about; for we know right well, that it cannot but be pleasing and profitable to us, to see our enemies, and them that seek our lives die at our feet, or fly before us. We therefore are still contriving to the best of our cunning, to make this most facile and easy to your lordship and to us.

‘First, we considered of that most hellish cunning, compacted, threefold project,^(h) that by you was propounded to us in our last: and have concluded that though to blow them up by the gunpowder of pride would do well, and to do it by tempting them to be

* “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.” Gal. v. 17.

(h) Covetousness, lasciviousness, anger; which are earthly, sensual, devilish.

loose and vain, will help on, yet to contrive to bring them into the gulf of desperation we think will do best of all. Now we, who are at your beck, have thought of two ways to do this; first, we, for our parts, will make them as vile as we can, and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And of all nations that are at your whistle, we think that an army of *Doubters* may be the most likely to attack and overcome the town of *Mansoul*.⁽ⁱ⁾ Thus shall we overcome these enemies, else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this our so much wished design, sent already three of our most trusty *Diabolonians* among them; they are disguised in garbs, have changed their names, and are now accepted of them, to wit, *Covetousness*, *Lasciviousness* and *Anger*. The name of *Covetousness* is changed into *Prudent-thrifty*, and him *Mr. Mind* has hired, and is almost become as bad as our friend. *Lasciviousness* has changed his name to *Harmless-mirth*, and he has got to be the lord *Will-be-will's* lackey; but he has made his master very wanton. *Anger* changed his name into *Good-zeal*, and was entertained by *Mr. Godly-fear*, but the peevish old gentleman took pepper in the nose, and turned our companion out of the house: nay, he has informed us since, that he ran away from him, or else his old master had hanged him for his labour. Now these have much helped forward our work and design upon *Mansoul*; for notwithstanding—

(i) Doubting and distrust are the offspring of unbelief, and dishonourable to the God of truth, who ever waiteth to be gracious.

ing the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are likely to ripen the work apace.

‘Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are in the heat of their business; for then to be sure they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we your trusty (and we are sure your beloved) ones shall, when you make your furious assault without, be ready to second the business within. So shall we in all likelihood be able to put *Mansoul* to utter confusion, and swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons, and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

‘To the monsters of the Infernal Cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane.’

Now all the while that the raging runagades and hellish *Diabolonians* were thus contriving the ruin of the town of *Mansoul*, they, to wit, the poor town itself, was in a sad and woeful case, partly because they had so greatly offended *Shaddai* and his Son, and partly because that the enemies thereby got strength within them afresh, and also because, though they had by many petitions made suit to the Prince *Emanuel*, and to his Father *Shaddai* by him, for their pardon and favour, yet hitherto obtained they

not one smile; but contrariwise, through the craft and subtlety of the domestic *Diabolonians*, their cloud was made to grow blacker and blacker, and their *Emanuel* to stand at further distance.^(k) The sickness also still greatly raged in *Mansoul*, both among the captains, and the inhabitants of the town; their enemies, and their enemies only, were now lively and strong; and like to become the head, whilst *Mansoul* was made the tail.

By this time the letter last mentioned, that was written by the *Diabolonians* that yet lurked in the town of *Mansoul*, was conveyed to *Diabolus*, in the black den, by the hand of *Mr. Profane*. He carried the letter by *Hell-gate-hill*, as before, and conveyed it by *Cerberus* to his lord.

But when *Cerberus* and *Mr. Profane* met, they were presently great as beggars, and thus they fell into discourse about *Mansoul*, and about the project against her.

Ah! old friend, quoth *Cerberus*, art thou come to *Hell-gate-hill* again? By St. Mary, I am glad to see thee.

Pro. Yes, my lord, I am come again about the concerns of the town of *Mansoul*.

Cer. Pr'ithee tell me, what condition is that town of *Mansoul* in at present.

Pro. In a brave condition, my lord, for us, and for my lords, the lords of this place, I trow; for they

(k) Thus sin brings distress of soul, grieves the holy Jesus, strengthens corruptions, and, if persisted in, renders prayer ineffectual. If you love your own soul, have none of the accursed thing within your tabernacles.

are greatly decayed as to godliness,^(l) and that's as well as our heart can wish: their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our *Diabolonian* friends are laid in their bosoms, and what do we lack, but to be masters of the place? Besides, our trusty friends in *Mansoul*, are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

Then said *Cerberus*, No time like this to assault them. I wish that the enterprise be followed close, and that the success desired may be soon effected, yes, I wish it for the poor *Diabolonians'* sakes that live in continual fear of their lives in that traitorous town of *Mansoul*.

Pro. The contrivance is almost finished, the lords in *Mansoul* that are *Diabolonians* are at it day and night; and the others are like silly doves, they want heart to be concerned with their taste, and to consider that ruin is at hand. ^(m) Besides, you may, yea must think, when you put all things together, that there are many reasons that prevail with *Diabolus* to make what haste he can.

Cer. Thou hast said as it is, I am glad things are at this pass. Go in, my brave *Profane*, to my lords, they will give thee for thy welcome as good a Coran-

^(l) In the same proportion as sin is encouraged, the ordinances, ways, and will of God, will be neglected.

^(m) Consideration and self-examination are highly profitable means for growth in grace, knowledge of God, and our true state.

to(*n*) as this kingdom will afford. I have sent thy letter in already.

Then *Mr. Profane* went into the den, and his lord *Diabolus* met him, and saluted him with, Welcome, my trusty servant, I have been made glad with thy letter. The rest of the lords of the pit gave him also their salutations. Then *Profane*, after obeisance made to them all, said, Let *Mansoul* be given to my lord *Diabolus*, and let him be her king for ever. And with that the yawning gorge of hell gave so loud and hideous a groan (for that is the music of that place) that it made the mountains about it totter, as if they would fall in pieces.

Now after they had read and considered the letter, they consulted what answer to return, and the first that spake to it was *Lucifer*.

Luc. The first project of the *Diabolonians* in *Mansoul* is like to be lucky, and to take; to wit, that they will, by all the means they can, make *Mansoul* yet more vile;(*o*) no way to destroy a soul like this; our old friend *Balaam* went this way, and prospered many years ago.* Let this therefore stand with us for a maxim, and be to *Diabolonians* for a general rule in all ages: for nothing can make this fail but grace, in which I would hope that

(*n*) Coranto is a lofty and sprightly kind of dance.

(*o*) Sin, continued in, is of a hardening nature; God will bring back his repentant people, who have forsaken his ways, with scourges; but the impenitent backsliders must fall irrecoverably.

* "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." Numb. xxxi. 16.

this town has no share. But whether to fall upon them on a market-day, because of their cumber in business, that I would should be under debate. And there is more reason why this head should be debated, than why some other should ; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the *Diabolonians* say, that a market-day is best, for then will *Mansoul* be most busy, and have fewest thoughts of a surprise. But what if they shall double their guards on those days (and methinks nature and reason should teach them to do it ?) and what if they should keep such a watch on those days as the necessity of their present case requires ? Yea, what if their men should be always in arms on those days ? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Beelzebub. There is something in what my lord hath said, but his conjecture may, or may not fall out. Nor hath my lord laid it down as that which must not be receded from : for I know that he said it only to provoke a warm debate thereabout. Therefore we must understand, if we can, whether the town of *Mansoul* has such a sense of her decayed state, and of the designs we have on foot against her, as to set watch and ward at her gates, and to double them on market-days.(p) But if, after inquiry made, it shall be found that they are asleep, then any day will do, but a market-day is best ; and this is my judgment.

(p) Watchfulness unto prayer, especially amidst the evils and distractions of life, is an inexpressible mercy. May the Lord bestow it upon us !

Then quoth *Diabolus*, How should we know this? And it was answered, Inquire about it at the mouth of *Mr. Profane*. So *Profane* was called in, and asked the question, and he made his answer as follows:

Pro. My lords, so far as I can gather, this is at present the condition of the town of *Mansoul*; they are decayed in their faith and love; *Emanuel*, their Prince has given them the back; they send often by petition to fetch him again, but he makes no haste to answer their request; nor is there much reformation among them.

Diabolus. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart, things are little worth. (q) But go on, my masters, I will divert you, my lords, no longer.

Beel. If the case be so with *Mansoul*, as *Mr. Profane* has described it to be, it will be no great matter what day we assault it; not their prayers, nor their power, will do them much service.

When *Beelzebub* had ended his oration, then *Apollyon* began. My opinion, said he, concerning this matter is, that we go on fair and softly, not doing things in a hurry. Let our friends in *Mansoul* go on still to pollute and defile it, by seeking to draw it yet more into sin (for there is nothing like sin to devour *Mansoul*.) If this be done, and takes effect, *Mansoul* itself will leave off to watch, petition, or any thing else, that should tend to her security and safety; for

(q) If the heart be not right with God, all our services will be unacceptable to him, and we shall derive no blessings to ourselves.

she will forget her *Emanuel*, she will not desire his company ; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend *Mr. Carnal-security*, with one of his tricks, drove him out of the town, and why may not my lord *Covetousness* and my lord *Lasciviousness*, by what they may do, keep him out of the town?(*r*) And this I will tell you, not because you know it not, but that two or three *Diabolonians*, if entertained and countenanced by the town of *Mansoul*, will do more to the keeping of *Emanuel* from them, and towards making the town our own, than an army or legion that should be sent out from us to withstand him.

Let therefore the first project that our friends in *Mansoul* have set on foot, be strongly and diligently carried on with all cunning and craft imaginable ; and let them send continually under one guise or other, more and other of their men to play with the people of *Mansoul* : and then perhaps we shall not need to be at the charge of making a war upon them ; or if that must of necessity be done, yet the more sinful they are, the less able they will be to resist us, and then the more easily we shall overcome them. And besides, suppose, and that is the worst that can be supposed, that *Emanuel* should come to them again, why may not the same means, or the like, drive him from them once more ? Yea, why may he not, by their lapse into that sin again, be driven from them for ever, for the sake of which he was at the first driven from them for a season ? And if this should

(*r*) A careless conduct will be destructive of peace of conscience : but close walking is comfortable walking, and ensures God's presence.

happen, then away will go with him his rams, his slings, his captains, his soldiers, and he leaveth *Mansoul* naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you? But this must be done by time, a few days will not effect so great a work as this.

When *Apollyon* had made an end of speaking, *Diabolus* began to blow out his own malice, and plead his own cause; and he said, My lords and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge and empty paunch so lusteth after a repossession of my famous town of *Mansoul*, that whatever comes on't, I can wait no longer to see the events of lingering projects.^(s) I must, and that without further delay, seek by all means I can to fill my insatiable gulf with the soul and body of the town of *Mansoul*. Therefore lend me your heads, your hearts, and your helps; now I am going to recover my town of *Mansoul*.

When the lords and princes of the pit saw the flaming desire that was in *Diabolus* to devour the miserable town of *Mansoul*, they left off to raise any more objections, but consented to lend him what strength they could: though had *Apollyon's* advice been taken they had far more fearfully distressed the town of *Mansoul*. But I say, they were willing to lend him what help they could, not knowing what need they might have of him, when they should en-

^(s) The malice of Satan never abates. Be it our concern to resist him steadfast in the faith, looking to Jesus for armour, strength, and victory.

gage themselves as he. Wherefore they fell to devising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom *Diabolus* should go against the town of *Mansoul*, to take it: and, after some debate, it was concluded, according as the letter of the *Diabolonians* had suggested, that none was more fit for that expedition, than an army of terrible *Doubters*. They therefore concluded to send against *Mansoul* an army of sturdy *Doubters*. The number thought fit to be employed in that service, was between twenty and thirty thousand.(t) So then the result of that great counsel of those high and mighty lords was, that *Diabolus* should even now out of hand beat up his drum for men in the land of *Doubting*, which land lieth upon the confines of the place called *Hell-gate-hill*, for men that might be employed by him against the miserable town of *Mansoul*. It was also concluded, that these lords themselves should help him in the war, and that they would to that end, head and manage his men. So they drew up a letter, and sent it back to the *Diabolonians* that lurked in *Mansoul*, and that waited for the coming back of *Mr. Profane*, to signify to them into what method they had put their design. The contents whereof follow.

‘ From the dark and horrible dungeon of hell, Diabolus, with all the society of the princes of darkness, sent to our trusty men in and about the walls of the town of Mansoul, now impa-

(t) Doubters are dangerous and potent enemies; they are dishonourable to God's free, sovereign, unasked, unmerited and everlasting love and mercy in Christ Jesus.

tiently waiting for our most devilish answer to their venomous and most poisonous design against the town of Mansoul.

‘Our native ones, in whom from day to day we boast, and in whose actions all the year long we greatly delight ourselves. We received your welcome, because highly esteemed letter, at the hand of our trusty and greatly beloved, the old gentleman, *Mr. Profane*; and do give you to understand, that when we had broken it up, and had read the contents (to your amazing memory be it spoken,) our yawning hollow-bellied place where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about *Hell-gate-hill* had like to have been shaken to pieces at the sound thereof.

‘We could also do no less than admire your faithfulness to us, with the greatness of that subtlety that now hath shewed itself to be in your heads to serve us, against the town of *Mansoul*. For you have invented for us so excellent a method for our proceeding against that rebellious people, that a more effectual cannot be thought of by all the wits of hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else, but highly approved and admired them.

‘Nay, we shall, to encourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our princes and principalities of this place, your project was discoursed and tossed from one side of the cave to the other by their mightinesses; but a better, and, as was by themselves judged, a more fit and proper way, by all their wits could not

be invented, to surprise, take, and make our own, the rebellious town of *Mansoul*.

‘Wherefore, in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground, and yours only was stuck to by *Diabolus* the prince; yea, his gaping gorge, and yawning paunch was on fire to put your invention into execution.

‘We therefore give you to understand, that our stout, furious, and unmerciful *Diabolus* is raising for your relief and the ruin of the rebellious town of *Mansoul*, more than twenty thousand *Doubters* (*u*) to come against that people. They are all stout and sturdy men, that of old have been accustomed to war; I say, he is doing this work of his with all possible speed he can, for with his heart and spirit he is engaged in it. We desire, therefore, that as you have hitherto stuck to us, and given us both advice and encouragement, you still will prosecute our design, nor shall you lose, but be gainers thereby; yea, we intend to make you the lords of *Mansoul*.

‘One thing may not by any means be omitted, that is, those with us desire, that every one of you that are at *Mansoul* would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of *Mansoul* into more sin and wickedness, even that sin may be finished, and bring forth death.

‘For thus it is concluded with us, that the more vile, sinful, and debauched the town of *Mansoul* is, the more backward will their *Emanuel* be to come

(*u*) Disbelief of God’s word, power, truth, faithfulness, and love, is as a host of enemies. May the Lord arm us with the shield of faith, and sword of his Spirit, to subdue them!

to their help, either by presence, or other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up. Yea, they may cause that their mighty *Shaddai* himself may cast him out of his protection; yea, and send for his captains and soldiers home, with his slings and rams, and leave them naked and bare, and then the town of *Mansoul* will of itself open to us, and fall as a fig into the mouth of the eater.(x) Yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

‘As to the time of our coming upon *Mansoul*, we as yet have not fully resolved upon that, though at present some of us think, as you, that a market-day, or a market-day at night, will certainly be the best. However, do you be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within;* so shall *Mansoul* certainly be distressed before and behind, and shall not know which way to betake herself for help. My lord *Lucifer*, my lord *Beelzebub*, my lord *Apollyon*, my lord *Legion*, with the rest, salute you, as does also my lord *Diabolus*; and we wish both you, with all that you do or shall possess, the very self-same fruit and success for your doing, as we ourselves at present enjoy for ours.

(x) The heart of man is so deceitful, that little sins lead to greater; God hides his face, peace of conscience is destroyed for a season, and the enemy prevails. Watch, therefore.

* “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter v. 8.

‘*From our dreadful confines in the most fearful pit, we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter-carrier, Mr. Profane.*’

Then *Mr. Profane* addressed himself for his return to *Mansoul*, with his errand from the horrible pit to the *Diabolonians* that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where *Cerberus* was. Now when *Cerberus* saw him, he asked how matters went below, about, and against the town of *Mansoul*.

Pro. Things go on as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our *Diabolonians* so. I have an answer to it here in my bosom, that I am sure will make our masters that sent me glad; for the contents thereof are to encourage them to pursue their design to the utmost, (y) and to be ready also to fall on within, when they shall see my lord *Diabolus* beleaguering of the town of *Mansoul*.

Cer. But does he intend to go against them himself?

Pro. Does he? Ay, and he will take along with him, more than twenty thousand, all sturdy *Doubters*, and men of war, picked men from the land of *Doubting*, to serve him in the expedition.

Then was *Cerberus* glad, and said, And are there such brave preparations a making to go against the miserable town of *Mansoul*? And would I might be put at the head of a thousand of them, that I

(y) Satan is a watchful and powerful foe: may we be enabled to resist him in the strength of Jesus, steadfast in the faith!

might also shew my valour against the famous town of *Mansoul*.

Pro. Your wish may come to pass, you look like one that has mettle enough, and my lord will have with him those that are valiant and stout.(z) But my business requires haste.

Cer. Ay, so it does. Speed thee to the town of *Mansoul*, with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of *Mr. Mischief*, the place where the *Diabolonians* meet to plot, tell them that *Cerberus* doth wish them his service, and that if he may, he will with the army come up against the famous town of *Mansoul*.

Pro. That I will. And I know that my lords that are there will be glad to hear it, and to see you also.

So after a few more such kind of compliments, *Mr. Profane* took leave of his friend *Cerberus*; and *Cerberus* again, with a thousand of their pit wishes, bid him haste with all speed to his masters. The which when he had heard, he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and came to *Mansoul*, and going as before to the house of *Mr. Mischief*, there he found the *Diabolonians* assembled, and waiting for his return. Now when he was come, and had presented himself, he delivered his letter, and adjoined his compliment to them therewith. My lords, from the confines of the pit, the high and mighty powers of the den salute you here the true *Diabolo-*

(z) We should never be able to resist our numerous and subtle enemies of ourselves: but Christ has engaged them all, and triumphed over them: may he subdue them in us also!

nians of the town of *Mansoul* ; wishing you always the most proper of their benediction, for the great service, high attempts, and brave achievements, that you have put yourselves upon, for the restoring to our prince *Diabolus* the famous town of *Mansoul*.

This was therefore the present state of the miserable town of *Mansoul*. She had offended her Prince, and he was gone ; she had encouraged the powers of hell by her foolishness, to come against her to seek her utter destruction.

True the town of *Mansoul* was somewhat made sensible of her sin,(a) but the *Diabolonians* were gotten into her bowels ; she cried, but *Emanuel* was gone, and her cries did not fetch him as yet again. Besides she knew not whether ever or never he would return, and come to his *Mansoul* again ; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation and that was as *Diabolus* would have it ; for he knew if they regarded iniquity in their heart, their King would not regard their prayer ; they therefore grew weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid *Diabolonians* in their bosoms : what therefore should a King do with them ? Yea, there seemed now to be a mixture in *Mansoul*, the *Diabolonians* and *Mansoulians* would

(a) This disposition of soul, so necessary to excite humiliation, every believer will need while here below, an inhabitant of a body of sin and death.

walk the streets together. Yea, they began to seek their peace, for they thought, that since the sickness had been so mortal in *Mansoul*, it was in vain to go to handy-gripes with them. Besides, the weakness of *Mansoul* was the strength of their enemies; and the sins of *Mansoul* the advantage of the *Diabolonians*. The foes of *Mansoul* also now began to promise themselves the town for a possession; there was no great difference now betwixt the *Mansoulians* and *Diabolonians*; both seemed to be masters of *Mansoul*. Yea, the *Diabolonians* increased and grew, but the town of *Mansoul* diminished greatly. There were more than eleven thousand men,^(b) women, and children, that died by the sickness of *Mansoul*.

But now, as *Shaddai* would have it, there was one whose name was *Mr. Prywell*, a great lover of the town of *Mansoul*. And he, as his manner was, went listening up and down in *Mansoul*, to see and to hear if at any time he might, whether there was any design against it, or no. For he was always a jealous man, and feared some mischief some time would befall it, either from the *Diabolonians* within, or from some power without. Now upon a time it so happened, as *Mr. Prywell* went listening here and there, that he lighted upon a place called Vile-hill in *Mansoul*, where *Diabolonians* used to meet; so hearing a muttering (you must know that it was in the night) he softly drew near to hear; nor had he stood long under the house-end, for there stood a house there, but he heard one confidently affirm, that it

(b) This great number is here set down, to denote that the loss sustained by backsliding from the God of our mercies, will be inconceivably great.

was not, or would not be long, before *Diabolus* should possess himself of *Mansoul*, and that then the *Diabolonians* did intend to put all *Mansoulians* to the sword, and would kill and destroy the King's captains, and drive all his soldiers out of the town.

He said moreover, That he knew there were above twenty thousand fighting men prepared by *Diabolus* for the accomplishing of this design, and it would not be many months before they all should see it.

When *Mr. Prywell* had heard this story, he quickly believed it was true; wherefore he went forthwith to my lord mayor's house, and acquainted him therewith, who sending for the subordinate preacher, brake the business to him, and he as soon gave the alarm to the town; for he was now the chief preacher in *Mansoul*, because as yet my lord Secretary was ill at ease.^(c) And this was the way the subordinate preacher took to alarm the town therewith. The same hour he caused the lecture-bell to be rung, and the people came together; he then gave them a short exhortation to watchfulness, and made *Mr. Prywell's* news the argument thereof. For, said he, an horrible plot is contrived against *Mansoul*, even to massacre us all in a day; nor is this story to be slighted, for *Mr. Prywell* is the author thereof. *Mr. Prywell* was always a lover of *Mansoul*, a sober and judicious man that is no tattler, nor raiser of false reports, but one that loves to look into the very bottom of matter, and talks nothing of news but by very solid argument.

I will call him, and you shall hear him for your

(c) The Holy Spirit was grieved. A careless or trifling conduct breaks off communion with God, and leaves the soul in a dark, dead, and deserted state.

own selves; so he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that *Mansoul* fell presently under a conviction of the truth of what he said. The preacher also backed him, saying, Sirs, it is not irrational for us to believe it, for we have provoked *Shaddai* to anger, and have sinned *Emanuel* out of the town; we have had too much correspondence with *Diabolonians*, and have forgotten our tender mercies; no marvel, then if the enemy both within and without should design and plot our ruin; and what time like this to do it? The sickness is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the *Diabolonians* of late grow stronger and stronger.

Besides, quoth the subordinate preacher, what I have received from this good truth-teller is one inkling further, that he understood by those that he overheard, that several letters have passed between the furies of the pit and the *Diabolonians*, in order to our destruction. When *Mansoul* heard all this, and not being able to gainsay it, they lifted up their voice and wept. *Mr. Prywell* also, in the presence of the townsmen, confirmed all that their subordinate preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of petitions to *Shaddai*, and his Son. They also brake the business to the captains, high commanders, and men of war in the town of *Mansoul*, intreating of them to use the means to be strong, and to take good courage, and that they would look after their harness and make themselves ready to give *Diabolus* battle by

night or by day, should he come, as they are informed he will, to beleaguer the town of *Mansoul*.

When the captains heard of this, they being always true lovers of the town of *Mansoul*, what do they, but like so many *Samsons*, they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances, that were upon the wheel, by the means of *Diabolus*, and his friend, against the now sickly, weakly, and much impoverished town of *Mansoul*; and they agreed upon these following particulars.

1. That the gates of *Mansoul* should be kept shut, and made fast with bars and locks, (*d*) and that all persons that went out or came in should be very strictly examined by the captains of the guards,* to the end, said they, that those that are managers of the plot among us may, either coming or going, be taken; and that we may also find out who are the great contrivers, amongst us, of our ruin.† 2. The next thing was, that a strict search should be made for all kind of the *Diabolonians*, throughout the whole town of *Mansoul*; and that every man's house from top to bottom, should be looked into, and that too house by house, and that if possible a farther discovery might be made of all such among them as had a hand in these designs.‡ 3. It was further concluded upon,

(*d*) It highly behoves us to watch strictly over our senses, lest they betray us into sin; let us beg of the Lord to give us grace to take up our cross daily.

* "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. xvi. 13.

† "Let us search and try our ways, and turn again unto the Lord." Lam. iii. 40.

‡ "Looking diligently, lest any man fail of the grace of

that wheresoever or with whomsoever any of these *Diabolonians* were found, that even those of the town of *Mansoul*, that had given them house and harbour, should to their shame and the warning of others, do penance in the open place.* 4. It was moreover resolved by the famous town of *Mansoul*, that a public fast, and a day of humiliation, should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against *Shaddai* his Father.† (e) It was further resolved, that all such in *Mansoul* as did not on that day endeavour to keep that fast, and to humble themselves for their faults, but should mind their worldly employments, or be found wandering up or down the streets, should be taken for *Diabolonians* for such wicked doings. 5. It was further concluded then, that with what speed, and with what warmth of mind they could, they would renew their humiliation for sin, and their petitions to *Shaddai* for help; they also resolved to send tidings to the court, of all that *Mr. Prywell* had told them. 6. It was also determined, that thanks should be given

God, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right." Heb. xii. 15, 16.

* "For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men." Jer. v. 26.

† "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord." Joel i. 14.

(e) We had need continually to humble ourselves before the Lord, for our multiplied transgressions, that he may exalt us in due time.

by the town of *Mansoul* to *Mr. Prywell*, for his diligent seeking of the welfare of their town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commision of Scout-master-general, for the good of the town of *Mansoul*.

When the corporation, with their captains, had thus concluded, they did as they had said, they shut up their gates, they made for *Diabolonians* strict search, they made those with whom any were found to do penance in the open place. They kept their fast, and renewed their petitions to their Prince, and *Mr. Prywell* managed his charge, and the trust that *Mansoul* had put into his hands, with great conscience and good fidelity; for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear.

Not many days after, he provided for his journey, and went towards *Hell-gate-hill*, into the country where *Doubters* were, where he heard of all that had been talked of in *Mansoul*, and he perceived also that *Diabolus* was almost ready for his march, &c. So he came back with speed, and calling the captains and elders of *Mansoul* together, he told them where he had been, what he had heard, and what he had seen. Particularly he told them, that *Diabolus* was almost ready for his march, and that he had made old *Mr. Incredulity*, that once brake prison in *Mansoul*, the general of his army; that his army consisted of all *Doubters*, and that their number was above twenty thousand. He told moreover, that *Diabolus* intended to bring with him the chief princes of the

Infernal Pit, and that he would make them chief captains over his *Doubters*. He told them moreover, that it was certainly true, that several of the black den would, with *Diabolus*, ride reformades, to reduce the town of *Mansoul* to the obedience of *Diabolus* their prince.

He said moreover, that he understood by the *Doubters*, among whom he had been, that the reason why old *Incredulity* was made general of the whole army, was, because none truer than he to the tyrant; and because he had an implacable spite against the town of *Mansoul*.(f) Besides, said he, he remembers the affront that *Mansoul* has given him, and he is resolved to be revenged of them.

But the black princes, shall be made high commanders; only *Incredulity* shall be over them all, because he can more easily and dexterously beleaguer the town of *Mansoul*, than any of the princes besides.

Now when the captains of *Mansoul*, with the elders of the town, had heard the tidings that *Mr. Prywell* brought, they thought it expedient, without further delay, to put into execution the laws against the *Diabolonians*, which the Prince had made, and given them in commandment to manage against them. Wherefore forthwith a diligent and impartial search was made in all houses in *Mansoul*, for all and all manner of *Diabolonians*. Now in the house of *Mr. Mind*, and in the house of the great lord *Will-be-will*, were two *Diabolonians* found. In *Mr. Mind's* house was one lord *Covetousness* found; but he had

(f) Nothing is so injurious to the soul, or so displeasing to the God of grace, as unbelief. May the Lord give us the prayer, and arm us with the shield of faith!

changed his name to *Prudent-thrifty*. In my lord *Will-be-will's* house, one *Lasciviousness* was found ; but he had changed his name to *Harmless-mirth*. These two the captains and elders of the town of *Mansoul* took and committed to custody, under the hand of *Mr. Trueman*, the gaoler ; and this man handled them so severely, and loaded them so well with irons, that they both fell into a deep consumption, and died in the prison ;(g) their masters also, according to the agreement of the captains and elders, were brought to do penance in the open place, to their shame, and a warning to the rest of the town of *Mansoul*.

Now this was the manner of penance in those days. The persons offending, being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.

After this the captains and elders of *Mansoul* sought yet to find out more *Diabolonians*, wherever they lurked, whether in dens, caves, holes, vaults, or where else they could, in or about the wall or town of *Mansoul*. But though they could plainly see their footing, and so follow them by their track and smell to their holds, even to the mouths of their caves and dens, yet take and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.(h)

But *Mansoul* ruled now with so stiff a hand over

(g) May we daily look to the blood of Jesus for pardon, to his righteousness for peace, and to his grace for strength to subdue the body of sin.

(h) Indwelling sin will ever be a powerful foe : it constitutes the Christian warfare. May Christ by his Spirit make us more than conquerors over it !

the *Diabolonians* that were left, that they were glad to shrink into corners; time was when they durst walk openly and in the day, but now they were forced to embrace privacy and the night: time was when a *Mansoul*ian was their companion, but now they called them deadly enemies. This change did *Mr. Prywell's* intelligence make in the town of *Man-soul*.

By this time *Diabolus* had finished his army which he intended to bring with him for the ruin of *Man-soul*; and had set over them captains, and other field officers, such as liked his furious stomach best; himself was lord paramount. *Incredulity* was general of his army. Their highest captains shall be named afterwards; but now for their officers, colours, and scutcheons.

1. Their first captain was captain *Rage*, he was captain over the *Election Doubters*, his were the red colours; his standard-bearer was *Mr. Destructive*, and the Great Red Dragon he had for his scutcheon.* 2. The second captain was captain *Fury*, he was captain over the *Vocation-Doubters*; his standard-bearer was *Mr. Darkness*, his colours

* “And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandment of God, and have the testimony of Jesus Christ.” Rev. xii. 3, 4, 13, 17.

were those that were pale, and he had for his scutcheon the Fiery Flying Serpent.* 3. The third was captain *Damnation*, he was captain over the *Grace-Doubters*, his were the red colours; *Mr. No-life* bare them, and he had for his scutcheon the black den.† 4. The fourth captain was captain *Insatiable*, he was captain over the *Faith-Doubters*,(i) his were the red colours; *Mr. Devourer* bare them, and he had for his scutcheon the Yawning Jaws.‡ 5. The fifth captain was captain *Brimstone*, he was captain over the *Perseverance-Doubters*, his also were the red colours; *Mr. Burning* bare them, and his scutcheon was the Blue and Stinking Flame.§ 6. The sixth captain was captain *Torment*, he was captain over the *Resurrection-Doubters*, his colours were those that were pale, *Mr. Gnaw* was his standard-bearer, and he had the Black Worm for his scutcheon.|| 7. The seventh captain was captain *No-ease*, he was

* “And the Lord sent fiery serpents among the people: and they bit the people, and much people of Israel died.” Numb. xxi. 6.

† “And the fifth angel sounded, and I saw a star fall from heaven upon the earth: and to him was given the key of the bottomless pit.” Rev. ix. 1.

(i) This and the rest are founded on the disbelief of God’s word. May the Lord enable us to mix faith with it, that we may see our interest in every covenant promise.

‡ “Hell and destruction are never full: so the eyes of man are never satisfied.” Prov. xxvii, 23.

§ “Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup.” Psal. ix. 6. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Rev. xiv. 11.

|| “Where their worm dieth not, and the fire is not quenched.” Mark ix. 44.

captain over the *Salvation-Doubters*, his were the red colours, *Mr. Restless* bare them, and his scutcheon was the Ghastly Picture of Death.* 8. The eighth captain was captain *Sepulchre*, he was captain over the *Glory-Doubters*, his also were the pale colours; *Mr. Corruption* was his standard-bearer, and he had for his scutcheon a Skull, and Dead Men's Bones.† 9. The ninth captain was captain *Past-hope*, he was captain of those that are called the *Felicity-Doubters*, his standard-bearer, was *Mr. Despair*; his also were the red colours, and his scutcheon was the Hot Iron and the Hard Heart.‡

These were his captains, and these were their forces, these were their standards, these were their colours, and these were their scutcheons. Now over these did the great *Diabolus* make superior captains, and they were in number, seven; as namely, the lord *Beelzebub*, the lord *Lucifer*, the lord *Legion*, the lord *Apollyon*, the lord *Python*,(k) the lord *Cerberus*, and the lord *Belial*; these seven he set over the captains,

* “And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Rev. vi. 8.

† “Their quiver is an open sepulchre, they are all mighty men.” Jer. v. 16.

‡ “But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.” Rom. ii. 5.

(k) The author uses this name in reference to a large serpent, which was given it by the ancients, and which was fabled to have been engendered by the earth.

From several passages already noticed, it appears that Mr. Bunyan had read something of the Greek and Roman mythology; and probably this might have in some degree improved his inventive powers.

and *Incredulity* was lord-general, and *Diabolus* was king.

The reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more. And thus was the army of *Incredulity* completed.

So they set out at *Hell-gate-hill* (for there they had their rendezvous) from whence they came with a straight course upon their march towards the town of *Mansoul*. Now, it was hinted before, the town had, as *Shaddai* would have it, received from the mouth of *Mr. Prywell* the alarm of their coming before.^(l) Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the enemy.

Nor could those *Diabolonians* that were in the town do that hurt as was designed they should; for *Mansoul* was now awake. But alas, poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum.* This, to speak truth, was amazingly hideous to hear, it frightened all men seven miles round. The streaming of their colours was also terrible and dejecting to behold.

(l) Fore-warned, fore-armed. It is an unspeakable mercy not to be ignorant of Satan's devices. "Be ye therefore sober, and watch unto prayer."

* "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8.

When *Diabolus* was come up against the town, first he made his approach against *Ear-gate*; and gave it a furious assault, supposing, as it seems, that his friends in *Mansoul* had been ready to do the work within: but care was taken of that before, by the vigilance of the captains. Wherefore missing of the help that he expected from them, and finding his army warmly attacked with the stones from the slingers (for that I will say for the captains, that, considering the weakness that yet was upon them by reason of the long sickness that had annoyed the town of *Mansoul*, they behaved themselves gallantly,) he was forced to make some retreat from *Mansoul*, and intrench himself and his men in the field, without the reach of the slings of the town.

Now having intrenched himself, he cast up four mounts against the town; the first he called mount *Diabolus*, putting his own name thereon, the more to affright the town of *Mansoul*: the other three he called thus, mount *Alecto*, mount *Megara*, and mount *Tisiphone*, for these are the names of the dreadful furies of hell. Thus he began to play his game with *Mansoul*, and to serve it as the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution, that they made him, though against stomach, to retreat! wherefore *Mansoul* began to take courage.

Now upon mount *Diabolus*, which was raised upon the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold, for he had wrought in it, by devilish art, after

the manner of his scutcheon, a flaming fire, fearful to behold, and the picture of *Mansoul* burning in it.

When *Diabolus* had thus done, he commanded that his drummer should every night approach the walls of the town of *Mansoul*, and beat a parley: the command was to do it at night, (*m*) as in the day-time they annoyed him with their slings: for the tyrant said, that he had a mind to parley with the now trembling town of *Mansoul*, and he commanded that the drum should beat every night, that through weariness they might at last if possible (at the first they are unwilling, yet) be forced to do it.

So the drummer did as commanded; he arose and did beat his drum. But when his drum did go, if any looked towards the town of *Mansoul*, behold darkness and sorrow, and the light was darkened in the heaven thereof.* No noise was ever heard upon earth more terrible, except the voice of *Shaddai*, when he speaketh. But how did *Mansoul* tremble! it now looked for nothing but being swallowed up.

When this drummer had beaten a parley, he made this speech to *Mansoul*; 'My master has bid me tell you, that if you will willingly submit, you shall have the good of the earth; but if you shall be stubborn, he is resolved to take you by force.' But by that the fugitive had done beating his drum, the people of *Mansoul* had betaken themselves to the captains

(*m*) The enemy is ever watching for our halting. The Lord make us watchful over ourselves, watchful against all evil, and watching unto prayer!

* "And in that day they shall roar against them, like the roaring of the sea; and if one look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof." Isa. v. 30.

that were in the castle, so that there was none to regard, nor to give this drummer an answer ; so he proceeded no further that night, but returned again to his master to the camp.

When *Diabolus* saw that by drumming, he could not work out *Mansoul* to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind to parley with them.⁽ⁿ⁾ But when all came to all, his parley was turned into a summons to the town, to deliver up themselves : but they gave him neither heed nor hearing, for they remembered what it first cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to *Mansoul*, but the terrible captain *Sepulchre* ; so captain *Sepulchre* came up to the walls of *Mansoul*, and made this oration to the town :

‘ O ye inhabitants of the rebellious town of *Mansoul* ! I summon you in the name of the prince *Diabolus*, that without any more ado you set open the gates of your town, and admit your lord to come in. But if you shall still rebel, when we have taken the town by force, we will swallow you up as the grave ; wherefore if you will hearken to my summons, say so ; and if not, then let me know.

‘ The reason of this my summons,’ quoth he, ‘ is for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when *Ema-*

(n) Let us remember that parleying with the tempter was the primary cause of the fall of man. O that we may avoid the least appearance of sin !

nuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O *Mansoul*, with thyself, wilt thou shew thyself peaceable, or not? If thou wilt quietly yield up thyself, then our old friendship shall be renewed: but if thou wilt yet refuse and rebel, then expect nothing but fire and sword.'(o)

When the languishing town of *Mansoul* had heard this summoner, and his summons, they were yet more put to their dumps, but made the captain no answer at all; so away he went as he came.

After some consultation among themselves, as also with some of their captains, they applied themselves afresh to the lord Secretary for council and advice from him; for this lord Secretary was their chief preacher, as mentioned before, only now he was ill at ease; and of him they begged favour in these two or three things.

1. That he would look comfortably upon them, and not keep himself so retired from them as formerly. Also that he would be prevailed with to give them a hearing while they should make known their miserable condition to him. But to this he told them as before, That as yet he was but ill at ease, and therefore could not do as he had formerly done. 2. The second thing they desired, was, that he would be pleased to give them his advice about their now so important affairs, for that *Diabolus* was come and sat before the town with no less than twenty thousand *Doubters*. They said moreover that both he and his

(o) Satan and corrupt nature will to the last breathe war against the soul. Be it our determination, through grace, not to lay down our spiritual arms but with our life.

captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of the Prince, and there see what is laid upon you to do.(p) 3. Then they desired that his Highness would help them to frame a petition to *Shaddai*, and unto *Emanuel* his Son, and that he would set his hand thereto, as a token that he was one with them in it: for, said they, my Lord, many a one have we sent, but can get no answer of peace, but now surely one with thy hand to it, may obtain good for *Mansoul*.

But all the answer he gave to this was, That they had offended *Emanuel*, and had also grieved himself, and that therefore they must as yet partake of their own devices.

This answer of the lord Secretary fell like a mill stone upon them: yea it crushed them so, that they could not tell what to do, yea, they durst not comply with the demands of *Diabolus*, nor with the demands of his captains.(q) So then here were the straits that the town of *Mansoul* was in when the enemy came upon her: her foes were ready to swallow her up, and her friends forbore to help her.

Then stood up my lord mayor, whose name was my lord *Understanding*, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the lord Secretary; for thus he descanted upon it: First, said he, This unavoidably

(p) We should search the Scriptures, plead the promises, and humbly wait on the Lord, in all his ways, for direction, strength, and comfort.

(q) The soul who has tasted that the Lord is gracious, though cast down, would not give up his little hope, nor return to sin and folly, for ten thousand worlds.

follows upon the saying of my Lord, That we must yet suffer for our sins. 2. But, quoth he, the word 'yet' sounds as if at last we should be saved from our enemies, and that, after a few more sorrows, *Emanuel* will come and be our help. Now the lord mayor was the more critical in his dealing with the Secretary's words, because my lord was more than a prophet, and because none of his words were such, but at all times they were most exactly significant, and the townsmen were allowed to pry into them and to expound them to their best advantage.(r)

So they took their leaves of my Lord, and returned to the captains, to whom they told what my lord Secretary had said, who, when they had heard it, were all of the same opinion as my lord mayor himself; the captains therefore began to take courage, and prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were *Diabolonians*, with the roving *Doubters* that the tyrant had brought with him to ruin the poor town of *Mansoul*.

So all betook themselves forthwith to their places, the captains to theirs, the lord mayor to his, the subordinate preacher to his, and my lord *Will-be-will* to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day therefore they came together and consulted; and after consultation they had resolved to give an answer to the captain of *Diabolus* with slings; and so they did at the rising of the sun on the mor-

(r) A divinely enlightened understanding is as the oracle of God : it will ever seek his glory. Let us pray for a right understanding in all things.

row; for *Diabolus* had adventured to come nearer again, but the sling stones were to him and his like hornets. For as there is nothing to the town of *Mansoul* so terrible as the roaring of *Diabolus'* drum, so there is nothing to *Diabolus* so terrible as the well playing of *Emanuel's* slings.(s) Wherefore *Diabolus* was forced to make another retreat, yet further off from the famous town of *Mansoul*. Then did the lord mayor of *Mansoul* cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the subordinate preacher; for that by his words the captains and elders of *Mansoul* had been strengthened against *Diabolus*.

When *Diabolus* saw that his captains and soldiers, high lords, and renowned, were frightened and beaten down by the stones that came from the golden slings of the Prince of the town of *Mansoul*, he bethought himself, and said, I will try to catch them by fawning, I will try to flatter them into my net.

Wherefore after a while he came down again to the wall, not now with his drum nor with captain *Sepulchre*, but having all so besugared his lips, he seemed to be a very sweet-mouthed, peaceable prince, designing nothing for honour-sake, nor to be revenged on *Mansoul* for injuries by them done to him; but the welfare, and good, and advantage of the town and people therein, was now, as he said, his only design.(t) Wherefore, after he had called for audience, and de-

(s) The prayer of faith: holy breathings and ejaculations of the soul to the Lord, who has promised not to cast out the prayer of the poor destitute.

(t) Satan flatters to deceive, and then devours. Watch and pray.

sired that the townsfolk would give it to him, he proceeded in his oration: and said,

‘ Oh! the desire of my heart, the famous town of *Mansoul*, how many nights have I watched, and how many weary steps have I taken, if perhaps I might do thee good! Far be it, far be it from me to desire to make war upon you; if you will but willingly and quickly deliver up yourselves unto me. You know that you were mine of old. Remember also that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I your lord and prince could get for you; or that I could invent to make you bonny and blithe withal. Consider, you never had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had, since you revolted from me, nor shall you ever have peace again until you and I become one as before. Be but prevailed with to embrace me again, and I will grant yea, enlarge your old charter with abundance of privileges, so that your license and liberty shall be to take, hold, enjoy, and make your own, all that is pleasant from east to west.*^(u) Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endure. Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens,

* “Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them.” Matt. iv. 8.

^(u) The temptations of Satan, the allurements of the world, and the corruptions of the heart, are subtle and powerful enemies: but grace is almighty. “Ask, and ye shall receive, that your joy may be full.”

and holes, and caves, in *Mansoul*, be hurtful to you any more: yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have some time since been much delighted in their company; why then should we abide at such odds? Let us renew our old acquaintance and friendship again.

‘Bear with your friend, I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourselves to further frights. Have you I will, in a way of peace or war, nor do you flatter yourselves with the power and force of your captains, or that your *Emanuel* will shortly come in to your help; for such strength will do you no pleasure.

‘I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening wolves. What is *Og* of *Bashan*! what is *Goliath* of *Gath*! and what are an hundred more of them to one of the least of my captains! how then shall *Mansoul* think to escape my hand and force.’

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous town of *Mansoul*, the lord mayor replied unto him as follows:

‘O *Diabolus*, prince of darkness, and master of all deceit; thy lying flatteries we have had, and made sufficient probation of, and have tasted too deeply

of that destructive cup already ; should we therefore again harken unto thee, and so break the commandment of our great *Shaddai*, to join affinity with thee, would not our Prince reject us, and cast us off for ever, and being cast off by him, can the place that he has prepared for thee be a place of rest for us ? Besides, O thou art empty and void of all truth, we are rather ready to die by thy hand than to fall in with thy flattering and lying deceits.(x)

When the tyrant saw that there was little to be got in parleying with my lord mayor, he fell into an hellish rage, and resolved that again with his army of *Doubters*, he would another time assault the town of *Mansoul*.

So he called for his drummer, who beat up for his men (and while he did beat, *Mansoul* shook) to be in readiness to give battle to the corporation ; then *Diabolus* drew near with his army, and thus disposed of his men. Captain *Cruel*, and captain *Torment*, these he drew up against *Feel-gate*, and commanded them to sit down there for the war. And he also appointed, that if need were, captain *No-ease* should come in to their relief. At *Nose-gate* he placed captain *Brimstone* and captain *Sepulchre*, and bid them look well to their ward on that side of the town of *Mansoul*. But at *Eye-gate* he placed that grim-faced one, the captain *Past-hope*, and there also now did he set up his terrible standard.

Now captain *Insatiable* was to look to the carriages of *Diabolus*, and was also appointed to take

(x) This should be the resolution of every Christian, knowing that no weapon formed against the weakest believer shall prosper.

into custody that, or those persons and things that should at any time as prey be taken from the enemy, The inhabitants of *Mansoul* kept *Mouth-gate* for a sally-port, wherefore that they kept strong, for that was it by and out at which the townsfolk sent their petitions to *Emanuel* their Prince ; that also was the gate, from the top of which the captains played their slings at the enemies, for that gate stood somewhat ascending, so that the placing of them here, and the letting them fly from that place, did much execution against the tyrant's army ; wherefore for these causes with others, *Diabolus* sought, if possible, to stop up *Mouth-gate* with dirt. (y)

Now as *Diabolus* was busy and industrious in preparing to make his assault upon the town of *Mansoul* without, so the captains and soldiers in the corporation were as busy in preparing within ; they mounted their slings, set up their banners, sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of *Mansoul*, and gave their soldiers orders to be ready at the sound of the trumpet for war. The lord *Will-be-will* also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holes in the town-wall of *Mansoul*. And to speak the truth of him, ever since he did penance for his fault, he has showed as much honesty and bravery of spirit as may be in *Mansoul*, for he took one *Jolly*, and his bro-

(y) Satan dreads prayer : but it proves a source of rich blessings to the Christian.

ther *Griggish*, the two sons of his servant *Harmless-mirth*;(z) (for to that day, though the father was committed to ward, the sons had a dwelling in the house of my lord) I say he took them and with his own hands put them to the cross. And this was the reason why he hanged them up: after their father was put into the hand of *Mr. Trueman* the gaoler, his sons began to play their pranks, and to be tricking and toying with the daughters of their lord; nay, it was jealousied that they were too familiar with them, which was brought to his lordship's ears. Now his lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them: but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were *Find-out*, and *Tell-all*, caught them together in an uncivil manner more than once or twice, and went and told their lord. So when my lord *Will-be-will* had sufficient ground to believe the thing was true, he takes the two young *Diabolonians*, for such they were, for their father was a *Diabolonian* born, and has them to *Eye-gate*, where he raised a very high cross just in the face of *Diabolus*, and of his army, and there he hanged the young villains, in defiance to captain *Past-hope*, and the horrible standard of the tyrant.

Now this christian act of the brave lord *Will-be-will* greatly abashed captain *Past-hope*, discouraged the army of *Diabolus*, put fear into the *Diabolonian* runagates in *Mansoul*, and put strength and courage

(z) A light and trifling behaviour (as before observed) must be avoided, if we expect peace of conscience, and communion with God.

into the captains that belonged to *Emanuel*, the Prince; for they without gathered, and that by this very act of my lord, that *Mansoul* was resolved to fight, and that the *Diabolonians* within the town could not do such things as *Diabolus* had hopes they would. Nor was this the only proof of the brave lord *Will-be-will*'s honesty to the town, nor of his loyalty to the Prince, as will afterwards appear.(a)

Now when the children of *Prudent-thrifty* who dwelt with *Mr. Mind*, (for *Thrift* left children with *Mr. Mind*, when he was also committed to prison, and their names were *Gripe* and *Rake-all*, these he begat of *Mr. Mind*'s bastard daughter, whose name was *Mrs. Holdfast-bad*,) I say, when his children perceived how the lord *Will-be-will* had served them: that dwelt with him, what do they, but, lest they should drink of the same cup, endeavour to make their escape. But *Mr. Mind* being wary of it, took them, and put them in hold in his house till the morning, for this was done over night, and remembering that by the law of *Mansoul* all *Diabolonians* were to die (and to be sure they were at least by father's side such, and some say by mother's side too;) what does he but takes them, and puts them in chains, and carries them to the self-same place where my lord hanged his two before, there he hanged them. The townsmen also took great encouragement at this act of *Mr. Mind*, and did what they could to have taken some more of these *Diabolonian* troublers of *Mansoul*; but at that time the rest laid so close, that they

(a) When the will and heart are enlisted in the service of Christ, the soul prospers, and God is glorified. Pray for an understanding heart.

could not be apprehended ; so they set against them a diligent watch, and went every man to his place.

I told you a little before, that *Diabolus* and his army were somewhat abashed and discouraged at the sight of what my lord *Will-be-will* did, when he hanged up those two young *Diabolonians* ; but this discouragement quickly turned itself into furious madness and rage against the town of *Mansoul*, and fight it he would. Also the townsmen and captains within had their hopes and expectations heightened, believing at last the day would be theirs, so they feared them the less.(b) Their subordinate preacher too made a sermon about it, and took that theme for his text, “Gad, a troop shall overcome him, but he shall overcome at the last.” Gen. xlix. 19. Whence he shewed, that though *Mansoul* should be sorely put to it at the first, yet the victory should certainly be *Mansoul's* at the last.

So *Diabolus* commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded against them. Then they which were of the camp of *Diabolus* came down to the town to take it, and the captains in the castle, with the slingers at *Mouth-gate*, played upon them amain. And now there was nothing heard in the camp of *Diabolus* but horrible rage and blasphemy ; but in the town good words, prayer, and singing of psalms. The enemy replied with horrible objections,

(b) Faith, grounded on the immutable faithfulness of a covenant-God, produces that hope fixed on the rock of Christ, which maketh not ashamed. Rom. v. 4.

and the terribleness of their drum; but the town made answer with the slapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission, in which the townsmen refreshed themselves, and the captains made ready for another assault.

The captains of *Emanuel* were clad in silver armour, and the soldiers in that which was of proof; the soldiers of *Diabolus* were clad in iron, which was made to give place to *Emanuel's* engine shot; in the town some were hurt, and some were greatly wounded. Now the worst of it was, a surgeon was scarce in *Mansoul*, for that *Emanuel* at this time was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds greatly putrified,* and some did grievously stink.(c) Of the townsmen these were wounded, to wit, my lord *Reason*, he was wounded in the head. Another that was wounded was the brave lord mayor; he was wounded in the eye. Another that was wounded was *Mr. Mind*; he received his wound about the stomach. The honest subordinate preacher also received a shot not far off the heart, but none of these were mortal. Many also of the inferior sort were not only wounded, but slain

* "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. xxii. 2. "My wounds stink and are corrupt: because of my foolishness." Psal. xxxviii. 5.

(c) By this, understand the loathsomeness of sin in the sight of a pure and holy God. May it be so to us, and grace subdue it!

outright. Now in the camp of *Diabolus* were wounded and slain, a considerable number; for instance, captain *Rage* was wounded, and so was captain *Cruel*. Captain *Damnation* was made to retreat, and intrench himself further off *Mansoul*; the standard also of *Diabolus* was beaten down, and his standard-bearer, captain *Much-hurt*, had his brains beat out with a sling-stone, to the no little grief and shame of the prince *Diabolus*.

Many also of the *Doubters* were slain outright, though enough of them were left alive to make *Mansoul* shake and totter. Now the victory that day being turned to *Mansoul*, put great valour into the townsmen and captains, and covered *Diabolus'* camp with a cloud, but withal it made them far more furious. So the next day *Mansoul* rested, and commanded that the bells should be rung, the trumpets also joyfully sounded, and the captains also shouted round the town.(d)

My lord *Will-be-will* was not idle, but did notable service within against the domestics, or the *Diabolonians* that were in the town, not only by keeping them in awe; for he lighted on one at last, whose name was *Mr. Any-thing*, a fellow of whom mention was made before, for it was he, if you remember, that brought the three fellows to *Diabolus*, whom the *Diabolonians* took out of captain *Boanerges'* companies, and that persuaded them to list themselves under the tyrant to fight against the army of *Shaddai*; my

(d) It is matter of joy when Satan's kingdom is weakened by our Emanuel: but Benhadad will return: we have yet many enemies; therefore still look unto Jesus: see 1 Kings xx. 22.

lord *Will-be-will* also took a notable *Diabolonian*, whose name was *Loose-foot*; this *Loose-foot* was a scout to the vagabonds in *Mansoul*, and used to carry tidings out of *Mansoul* to the camp, and out of the camp to those of the enemies in *Mansoul*: both these my lord sent away to *Mr. Trueman* the gaoler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My lord mayor also, though he could not stir about so much as formerly, because of the wound that he had lately received, yet gave he out orders to all that were the natives of *Mansoul*, to look to their watch, and stand upon their guard, and as occasion shall offer to prove themselves men. *Mr. Conscience* the preacher also did his utmost to keep all his good documents alive upon the hearts of the people of *Mansoul*.

Well, a while after the captains and stout ones of the town of *Mansoul* agreed, and resolved upon a time to make a sally out upon the camp of *Diabolus*, and this must be done in the night,^(e) and there was the folly of *Mansoul* (for the night is always the best for the enemy, but the worst for *Mansoul* to fight in) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

The night appointed being come, the Prince's brave captains cast lots who should lead the van in this new and desperate expedition against *Diabolus* and against

(e) A time of desertion: then self-confidence prevails, and the soul depends on a fancied, inherent strength of its own, which is perfect weakness; in the Lord alone have we righteousness, and strength for the battle.

his *Diabolonian* army ; and the lot fell to captain *Credence* and captain *Experience* ; captain *Good-hope* led the Forlorn-hope ; (this captain *Experience* the Prince created such when himself resided in the town of *Mansoul* ;) so as I said, they made their sally out upon the army that lay in the siege against them ; and their hap was to fall in with the main body of the enemies. Now *Diabolus* and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give the battle, as if they had sent them word of their coming. Wherefore to it they went amain, and blows were hard on every side ; the hell drum also was beat most furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and captain *Insatiable* looked to the enemies' carriages, and waited when he should receive some prey.

The Prince's captains fought it stoutly, beyond what indeed could be expected they should ; they wounded many, they made the whole army of *Diabolus* to make a retreat. But I cannot tell how but as the brave captain *Credence*, captain *Good-hope*, and captain *Experience*, were upon the pursuit, cutting down and following hard after the enemy in the rear, captain *Credence* stumbled and fell, by which fall he caught so great a hurt, that he could not rise till captain *Experience* helped him up, at which their men were put in disorder ; the captain also was so full of pain that he could not forbear but aloud to cry out ; at this the other two captains fainted, supposing that captain *Credence* had received his mortal wound : their men also were more disordered, and had no mind

to fight. Now *iabolus* being very observing, though at this time as yet he was put to the worst, perceiving that a halt was made among the pursuers, what does he, but taking it for granted that the captains were either wounded or dead; he therefore at first makes a stand, then faces about, and so comes up upon the Prince's army with as much fury as hell could help him to, and his hap was to fall in just among the three captains, captain *Credence*, captain *Goodhope*, and captain *Experience*, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that they had now received, and also the loss of much blood, they were scarce able, though they had for their power the three best hands in *Mansoul*, to get safe into the town again. (*f*)

Now when the body of the Prince's army saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again, and so there was an end of the present action.

Diabolus was so flushed with this night's work, that he promised himself in a few days an easy and complete conquest over the town of *Mansoul*; wherefore on the day following he comes up to the sides thereof with great boldness, and demands entrance, and that forthwith they deliver up themselves to his government (the *Diabolonians* too that were

(*f*) Sensible sinners, conscious of their weakness, will ever use the language of good Jehoshaphat, and say, "Lord, we have no might against this great company; but our eyes are up unto thee;" see 2 Chron. xx. 12.

within, began to be somewhat brisk, as we shall shew afterwards,) but the valiant lord mayor replied, that what he got he must get by force; for as long as *Emanuel* their Prince was alive, (though at present he was not so with them as they wished,) they could never consent to yield *Mansoul* up to another.

The lord *Will-be-will* then stood up and said, *Diabolus*, thou master of the den, and enemy to all that is good, we poor inhabitants of the town of *Mansoul* are too well acquainted with thy rule and government, and with the end of those things(*g*) that for certain will follow submitting to thee, to do it. Wherefore, though a while we were without knowledge, we suffered thee to take us, as the bird that saw not the snare fell into the hands of the fowler, yet since we have been turned from darkness to light, we have also been turned from the power of SATAN to GOD. And though through thy subtilty, and the subtilty of the *Diabolonians* within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we will not; die upon the place we chuse rather to do. Besides, we have hopes that in time deliverance will come from court unto us, and therefore we yet will maintain war against thee.

This brave speech of the lord *Will-be-will*, with that also of the lord mayor, somewhat abated the boldness of *Diabolus*, though it kindled the fury of his rage. It also encouraged the townsmen and cap-

(*g*) Misery without remedy and without end : eternal death, the being cut off from God, the root and fountain of happiness.

tains; yea, it was as a plaster to the brave captain *Credence's* wounds; for you must know that a brave speech now, when the captains of the town, with their men, came routed home, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls, and demand entrance as he did, was in season, and also advantageous.

The lord *Will-be-will* also played the man within, for while the captains and soldiers were in the field, he was in arms in the town, and wherever by him there was a *Diabolonian* found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword; many therefore of the *Diabolonians* he wounded, as the lord *Cavil*, the lord *Brisk*, the lord *Pragmatic*, the lord *Murmur*; several also of the meaner sort he sorely maimed; though there cannot at this time an account be given you of any that he slew out-right.^(h) The cause, or rather the advantage that my lord *Will-be-will* had at this time to do thus, was, for that the captains were gone out to fight the enemy in the field. For now thought the *Diabolonians* within, is our time to stir and make an uproar in the town; what do they therefore but quickly get themselves into a body, and fall forthwith to hurricaning in *Mansoul*, as if nothing but whirlwind and tempest should be there: wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted; at which the *Diaboloni-*

^(h) Though lusts rage, they shall not reign in God's dear children: may our almighty Captain enable us, by his word and Spirit, to fight the good fight of faith, that we may lay hold of eternal life.

ans with all haste dispersed themselves to their holds, and my lord mayor to his place as before.

This brave act of my lord somewhat revenged the wrong done by *Diabolus* to the captains, and also let them know that *Mansoul* was not to be parted with, for the loss of a victory or two: wherefore the wing of the tyrant was clipt again, as to boasting, I mean, in comparison of what he would have done if the *Diabolonians* had put the town to the same plight to which he had put the captains.

Well, *Diabolus* yet resolves to have the other bout with *Mansoul*; for, thought he, since I beat them once, I may beat them twice: wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave it out in special, that they should bend all their force against *Feel-gate*,⁽ⁱ⁾ and attempt to break into the town through that. The word that then he gave to his officers and soldiers was, Hell-fire. And, said he, if we break in upon them, as I wish to do, either with some, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of *Mansoul*, but hell-fire, hell-fire, hell-fire! The drummer was also to beat without ceasing, and the standard-bearers were to display their colours; the soldiers too were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night being come, and all things by the tyrant made ready for the work, he suddenly makes his

(i) Our grand enemy is potent, malicious, and restless: nevertheless, humble fervent prayer and faith in the promises are irresistible weapons.

assault upon *Feel-gate*, and after he had a while struggled there, he throws the gates wide open, for the truth is, those gates were but weak, and so most easily made to yield. When *Diabolus* had thus far made his attempt, he placed his captains, to wit, *Torment* and *No-ease* there; so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And to speak the truth, they made what resistance they could; but three of their best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would (and all the rest having more than their hands full of the *Doubters*, and their captains that followed *Diabolus*,) they were overpowered with force, nor could they keep them out of the town. Wherefore the Prince's men and the captains betook themselves to the castle, as to the strong hold of the town; and this they did, partly for their own security, partly for the security of the town, and partly, or rather chiefly, to preserve to *Emanuel* the prerogative royal of *Mansoul*, for so was the castle of *Mansoul*.

The captains therefore being fled into the castle, *(k)* the enemy without much resistance, possessed themselves of the rest of the town, and spreading themselves as they went, into every corner; they cried out as they marched, according to the command of the tyrant, hell-fire, hell-fire, hell-fire! so that nothing for a while throughout the town of *Mansoul* could

(k) The heart. It is a blessed presage when that is right with God: then may the soul, in the strength of the Lord, exult and say, "Rejoice not against me, O mine enemy; for when I fall, I shall rise again."

be heard, but the direful noise of hell-fire, together with the roaring of *Diabolus'* drum. And now did the clouds hang black over *Mansoul*, nor, to reason, did any thing but ruin seem to attend it. *Diabolus* also quartered his soldiers in the houses of the inhabitants of the town of *Mansoul*. Yea, the subordinate preacher's house was as full of these outlandish *Doubters* as ever it could hold; and so was my lord mayor's, and my lord *Will-be-will's* also. Yea where was there a corner, a cottage, a barn, or a hog-sty, that now was not full of these vermin? Yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah, poor *Mansoul*! now thou feelest the fruits of sin, and what venom was in the flattering words of *Mr. Carnal-security*! They made great havoc of whatever they laid their hands on; yea, they fired the town in several places; many young children were by them dashed in pieces, yea, those that were yet unborn they destroyed in their mothers' wombs; for you must needs think that it could not now be otherwise; for what conscience, what pity, what bowels of compassion can any expect at the hands of outlandish *Doubters*?⁽¹⁾ Many in *Mansoul* that were women, both young and old, they forced, ravished, and beast-like abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all bye-places of the town.

And now did *Mansoul* seem to be nothing but a den

(1) Unbelieving doubts and guilty fears impeach God's veracity. O, be instant in prayer for a removal of them, and an increase of faith in the infallible promise of unalterable truth.

of dragons, an emblem of hell, and a place of total darkness. Now did *Mansoul* lie almost like the barren wilderness; nothing but nettles, briars, thorns, weeds, and stinking things seem now to cover the face of *Mansoul*. I told you before, how that these *Diabolonian Doubters* turned the men of *Mansoul* out of their beds, and now I will add, they wounded them, they mauled them, yea, and almost brained many of them. Many, did I say? yea, most, if not all of them. *Mr. Conscience* they so wounded, yea, and his wounds so festered, that he could have no ease day nor night, but lay as if continually upon a rack (but that *Shaddai* rules all, certainly they had slain him out-right.) My lord mayor they so abused, that they almost put out his eyes; my lord *Will-be-will* got into the castle, they intended to have chopt him all to pieces, for they looked upon him, as his heart now stood, to be one of the very worst that was in *Mansoul* against *Diabolus* and his crew. And indeed he shewed himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for many days in *Mansoul*, and scarce have seen one in the town that looked like a religious man. Oh the fearful state of *Mansoul* now! now every corner swarmed with outlandish *Doubters*; red-coats and black-coats walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against *Shaddai* and his Son.(*m*)

Now also those *Diabolonians* that lurked in the

(*m*) Such is the dreadful nature of unbelief! It is the minister of confusion, lying, vanity, and blaspheming against the faithfulness of a covenant God.

walls and dens, and holes that were in the town of *Mansoul*, came forth and shewed themselves; yea, walked with open face in company|with the *Doubters* that were in *Mansoul*. Yea, they had more boldness now to walk the streets, to haunt the houses, and to shew themselves abroad, than had any of the honest inhabitants at the now woeful town of *Mansoul*. But *Diabolus* and his outlandish men were not at peace in *Mansoul*; for they were not there entertained as were the captains and forces of *Emanuel*; the townsmen brow-beat them what they could; nor did they partake or make destruction of any of the necessities of *Mansoul*, but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not they had with an ill will. They, poor hearts, had rather have had their room than their company, but they were at present their captives, and their captives for the present they were forced to be.* But I say they discountenanced them as much as they were able, and shewed them all the dislike they could.

The captains also from the castle held them in continual play with their slings, to the chafing and fretting of the minds of the enemies. True, *Diabolus* made a great many attempts to have broken open the gates of the castle, but *Mr. Godly-fear*(*n*) was made

* “Know ye not brethren, (for I speak to them that know the law) how that a man hath dominion over a man as long as he liveth.” Rom. vii. 1.

(*n*) Godly-fear is not appointed to keep the gates of the town. Mr. Bunyan knew the castle was the most important, and might well be considered as the defence of the town itself. Here we are taught that the fear of the Lord, by which Scripture often means the whole of religion, is that pure, affectionate, and sacred tenderness of heart which

the keeper of that; and he was a man of courage, conduct, and valour, so that it was in vain, as long as life lasted within him, to think to do that work, though most desired; wherefore all the attempts that *Diabolus* made against him, were fruitless (I have wished sometimes that that man had had the whole rule of the town of *Mansoul*). (o)

Well, this was the condition of the town of *Mansoul*, for about two years and a half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of *Mansoul* was laid in the dust; what rest then could be to the inhabitants, what peace could *Mansoul* have, and what sun could shine upon it? Had the enemy lain so long without in the plain against the town it had been enough to famish them; but now when they shall be within, when the town shall be their tent, their trench, and fort against the castle that was in the town, when the town shall be against the town, and shall serve to be a defence to the enemies of her strength and life; I say, when they shall make use of the forts and town-holds to secure themselves in, even till they shall take, spoil, and demolish the castle; this was terrible, and yet this was now the state of the town of *Mansoul*.

After the town of *Mansoul* had been in this sad and lamentable condition for so long a time as I have

leads us to be careful over ourselves, lest we offend that God who hath loved us, and given his Son to die for us.

(o) The fear of God is a sovereign preservative against sin: let us beseech the Lord, according to his promise, to put his fear in our hearts, that we depart not from him! Jer. xxxii. 40.

told you, and no petitions that they had presented their Prince with, all the while, could prevail; the inhabitants of the town, to wit, the elders and chiefs of *Mansoul*, gather together, and after some time spent in condoling their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to *Emanuel* for relief. But *Mr. Godly-fear* stood up, and answered, ‘That he knew his Lord the Prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the lord Secretary’s hand was to it (and this, quoth he, is the reason you prevailed not all this while).’ Then they said they would draw up one, and get the lord Secretary’s hand to it.^(p) But *Mr. Godly-fear* answered again, ‘That he knew also that the lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, said he, the Prince doth know my lord Secretary’s hand from all hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid.’ (Now he abode in the castle, where all the captains and men of war were at arms.) So they heartily thanked *Mr. Godly-fear*, took his counsel, and did as he had bidden them; so they departed and came to my Lord, and made known the cause of their coming to him: to wit, that since *Mansoul* was in so deplorable a condition, his Highness would be pleased to under-

^(p) We are exhorted to pray with the Spirit and the understanding also; the prayer of faith only, in the name of Christ, is available.

take to draw up a petition for them to *Emanuel* the son of the mighty *Shaddai*, and to their King and his Father, by him.

Then said the Secretary to them, 'What petition is it that you would have me to draw up for you?' but they said, Our Lord knows best the state and condition of the town of *Mansoul*, and how we are back-slidden and degenerated from the Prince; thou also knowest who is come up to war against us, and how *Mansoul* is now the seat of war. (q) My Lord knows moreover what barbarous usage our men, women, and children have suffered at their hands, and how our home-bred *Diabolonians* walk now with more boldness than dare the townsmen, in the streets of *Mansoul*. Let our Lord therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince *Emanuel*. 'Well (said the lord Secretary,) I will draw up a petition for you, and will also set my hand thereto.' Then said they, 'But when shall we call for it at the hand of our Lord?' He answered, 'Yourselves must be present at the doing of it. Yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? Nor have I need to petition for myself, because I have not offended.'

He also added as followeth: 'No petition goes from me in my name to the Prince, and so to his Father by him, but when the people, that are chiefly concerned

(q) Thus it will ever be. The Christian life is a warfare against the world, the flesh, and the devil, but an evil heart of unbelief is that spiritual Goliath, which we should constantly entreat the Captain of our salvation to subdue.

therein, join in heart and soul in the matter, for that must be inserted therein.'

So they heartily agreed with the sentence of the Lord, and a petition was forthwith drawn up for them. But now who shall carry it, that was the next. But the Secretary advised that captain *Credence* should carry it, for he was a well spoken man. They therefore called for him, and propounded to him the business. Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can.^(r) The contents of the petition were to this purpose:

'O our Lord and Sovereign Prince *Emanuel*, the potent, the long-suffering Prince: Grace is poured into thy lips, and to thee belong mercy and forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy *Mansoul*, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgressions. We confess that thou mightest cast us away for them, but do it not for thy name's sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels of compassion to us, we are compassed on every side; Lord, our own backslidings reprove us, our *Diabolonians* within our town fright us, and the army of the angel of the bottomless pit distress us. Thy grace can be our salvation, and whither to go but to thee we know not.

'Furthermore, O gracious Prince, we have weak-

(r) The prayer of faith, how feeble soever, grounded on the word of promise, will not return void to the waiting soul.

ened our captains, and they are discouraged, sick, and of late some of them grievously worsted, and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains, in whose valour we formerly used to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves and threaten to part us among themselves for a booty. They are fallen also upon us with many thousand *Doubters*, such as with whom we cannot tell what to do; they are all grim-looking, and unmerciful ones, and they bid defiance to us and thee.

‘Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we can call ours, but sin, shame, and confusion of face for sin.(s) Take pity upon us, O Lord, take pity upon us thy miserable town of *Mansoul*, and save us out of the hands of our enemies. Amen.’

This petition, as was touched before, was handed by the lord Secretary, and carried to the court by the brave and most stout captain *Credence*. Now he carried it out at *Mouth-gate*, for that, as I said, was the sally-port of the town; and he went, and came to *Emanuel* with it. Now how it came out I do not know, but for certain it did, and that so far as to reach the ears of *Diabolus*. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of *Mansoul* with it, saying, ‘Thou rebellious and stubborn-hearted *Mansoul*, I will make thee

(s) All our addresses to the throne should be clothed with the profoundest self-abasement and humility: nevertheless let us remember our God is more ready to hear, and bestow blessings, than we are to ask and receive them.

to leave off petitioning ; art thou yet for petitioning ? I will make thee to leave off.' Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both fear and rage. Wherefore he commanded that his drum should be beat again, a thing that *Mansoul* could not abide to hear ; but when *Diabolus* would have his drum beat, *Mansoul* must abide the noise. Well, the drum was beat, and the *Diabolonians* were gathered together.

Then said *Diabolus*, ' O ye stout *Diabolonians*, be it known unto you, that there is treachery hatched against us in the rebellious town of *Mansoul* ; for albeit the town is in our possession, as you see, yet these miserable *Mansoulians* have attempted to dare, and have been so hardy as yet to send to the court of *Emanuel* for help. This I give you to understand, that ye may yet know how to carry it to the town of *Mansoul*. Wherefore, O my trusty *Diabolonians*, I command that yet more and more ye distress this town of *Mansoul*, and vex it with your wiles ; ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and do what other mischief you can ;^(t) and let this be the reward of the *Mansoulians* from me, for their desperate rebellion against me.'

This you see was the charge, but something stept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when *Diabolus* had done thus, he went the next day to the castle-gates, and demanded that

(t) When temptations beset, sin invades, lusts rage, and evil tempers rise, and we are in danger of falling, let us look up, and say, " Lord, save, or I perish."

upon pain of death, the gates should be opened to him, and that entrance should be given him and his men that followed after. To whom *Mr. Godly-fear* replied, (for he it was that had the charge of that gate,) 'That the gate should not be opened unto him, or to the men that followed after him.' He said moreover, 'That *Mansoul* when she had suffered a while, should be made perfect, strengthened, and settled.'

Then said *Diabolus*, 'Deliver me then the men that have petitioned against me, especially captain *Credence* that carried it to your Prince, deliver that varlet into my hands, and I will depart from the town.'

Then up starts a *Diabolonian*, whose name was *Mr. Fooling*, and said, 'My lord offereth you fair, it is better for you that one man perish, than that your whole *Mansoul* should be undone.'

But *Mr. Godly-fear* made him this replication, 'How long will *Mansoul* be kept out of the dungeon, when she hath given up her faith to *Diabolus*! As good lose the town as lose captain *Credence* ;(u) for if one be gone, the other must follow.' But to that *Mr. Fooling* said nothing.

Then did my lord mayor reply, and said, 'O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words ; we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee, shall be found in the town of *Mansoul*.'

But *Diabolus* answered, 'Do you hope, do you

(u) When the shield of faith is wanting, the soul is exposed to all the fiery darts of the wicked one ; "this is the victory, even your faith,"

wait, do you look for help and deliverance? You have sent to *Emanuel*, but your wickedness sticks too close in your skirts, to let innocent prayer come out of your lips. Think you that you shall be prevailers, and prosper in this design? You will fail in your wish, and will fail in your attempts; for it is not only I, but your *Emanuel* is against you. Yea, it is he that hath sent me against you, to subdue you; for what then do you hope, or by what means will you escape?

Then said my lord mayor, 'We have sinned indeed, but that shall be no help to thee, for our *Emanuel* hath said it,' and that in great faithfulness, 'And him that cometh to me, I will in no wise cast out.' He hath also told us (O our enemy) that all manner of sin and blasphemy shall be forgiven to the sons of men.' Therefore we dare not despair, but will look for, and wait for mercy.'^(x)

And now by this time, captain *Credence* was come from the court from *Emanuel* to the castle of *Mansoul*, and he returned to them with a packet. So my lord mayor, hearing that captain *Credence* was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle. He then came up to the captain's lodgings and saluting him, asked him of his welfare, and what was the best news at court? But when he asked captain *Credence* that, the water stood in his eyes. Then said the captain, Cheer up my lord, for all will be well in time. And with that

(x) The vision is for an appointed time; though it tarry, wait for it: in the Lord's best time, it shall come, and not tarry. Hab. ii. 3.

he first produced his packet and laid it by, but that the lord mayor and rest of the captains took for a sign of good tidings. (Now a season of grace being come, he sent for all the captains and elders of the town, that were here and there in their lodgings, in the castle, and upon their guard, to let them know that captain *Credence* was returned from the court, and that he had something in general, and something in special to communicate to them.) So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at court? And he answered them as he had done the lord mayor before, that all would be well at last.

Now when the captain had thus saluted them, he opened his packet, and thence drew out of it several notes for those that he had sent for. And the first note was for my lord mayor, wherein was signified: 'The Prince *Emanuel* had taken it well that my lord mayor had been so true and trusty in his office, and the great concerns that lay upon him for the town and people of *Mansoul*. Also he bid him to know that he took it well that he had been so bold for his Prince *Emanuel*, and had engaged so faithfully in his cause against *Diabolus*. He also signified at the close of his letter, that he should shortly receive his reward.'^(y)

The second note that came out, was for the noble lord *Will-be-will*, where there was signified, 'That his Prince *Emanuel* did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under

(y) The Lord will surely reward every good word and work. Oh, that we may possess our souls in patience, faith, hope, humility, and godly fear!

contempt by *Diabolus*. There was signified also that his Prince had taken it well that he had been so faithful to the town of *Mansoul*, in his keeping so strict a hand and eye over, and so strict a rein upon the necks of the *Diabolonians* that still were lurking in their several holes in the famous town of *Mansoul*.'

He signified moreover, 'That he understood that my lord had with his own hand(z) done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party, and to the good example of the whole town of *Mansoul*, and that shortly his lordship should have his reward.'

The third note came out for the subordinate preacher, wherein was signified, 'That his Prince took it well from him that he had so honestly and faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned *Mansoul* according to the laws of the town.' He signified moreover, 'that he took it well at his hand, that he called to fasting, to sackcloth and ashes, when *Mansoul* was under her revolt.(a) Also that he called for the aid of captain

(z) How far the human resolution, when the will is determined, may operate successfully against outward sin, we have proofs, even among those who neither profess nor experience inward religion. The common swearer, who never in his ordinary conversation utters a sentence without an oath, when in the presence of a magistrate whom he knows can and will fine him for swearing, never utters an improper word. Might not a man be equally on his guard at all other times! Let a man be only determined to get to heaven, and then nothing can prevent his salvation. When he uses the powers God has already given him, he is a worker together with God, and sin shall not have the dominion over him.

(a) If we humble ourselves under the mighty (though afflicting) hand of God, he will exalt in due time; see 1 Pet. v. 6.

Boanerges to help in so mighty a work, and that shortly he also should receive his reward.'

The fourth note came out for *Mr. Godly-fear*, wherein his lord thus signified: 'That his Lordship observed, that he was the first of all the men in *Mansoul* that detected *Mr. Carnal-security*, as the only one that through his subtlety and cunning had obtained for *Diabolus* a defection and decay of goodness in the blessed town of *Mansoul*.' Moreover his Lord gave him to understand, that he still remembered his tears and mourning for the state of *Mansoul*. It was also observed by the same note, 'that his lord took notice of his detecting of this *Mr. Carnal-security* at his table among his guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villanies against the town of *Mansoul*. *Emanuel* also took notice, that this reverend person, *Mr. Godly-fear*, stood stoutly to it at the gates of the castle, against all the threats and attempts of the tyrant, and that he had put the townsmen in a way to make their petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward.'

After all this, there was yet produced a note which was written to the whole town of *Mansoul*, whereby they perceived, 'That their Lord took notice of their so often repeating petitions to him, and that they should see more of the fruits of such their doing in time to come.'^(b) Their Prince also, therein told them,

^(b) If we persevere in the ways of the Lord, not one jot or tittle shall fail of all his promises, which will survive heaven and earth, and be fulfilling toward them that love him to all eternity.

‘that he took it well that their heart and mind now at last abode fixed upon him and his ways, though *Diabolus* had made such inroads upon them, and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs.’(c) There was also inserted at the bottom of this note, ‘That his Lordship had left the town of *Mansoul* in the hands of the lord Secretary, and under the conduct of captain *Credence*, saying, Beware that you yet yield yourselves unto their governance, and in due time you shall receive your reward.’

After the brave captain *Credence* had delivered his notes to those to whom they belonged, he retired himself to my lord Secretary’s lodgings, and there spends his time in conversing with him; for they two were very great one with another, and indeed knew more how things would go with *Mansoul*, than all the townsmen besides. The lord Secretary also loved captain *Credence* dearly, yea many a good bit was sent him from my lord’s table; also he might have a shew of countenance when the rest of *Mansoul* lay under the clouds; so after some time for converse was spent, the captain betook himself to his chamber to rest. But not long after my lord sent for the captain again; so the captain came to him, and they greeted one another with the usual salutations. Then said the captain to the lord Secretary, ‘What hath my lord to say to his servant?’ So the lord Secretary took him aside, and after a sign or two more of favour, he said,

(c) For our encouragement to hope for victory, let us rely on the promises, that “God will give grace and glory to his people, and withhold from the upright no manner of thing that is good.” Psal. lxxxiv. 11.

‘I have made thee the lord-lieutenant over all the forces in *Mansoul*; so that from this day forward all men in *Mansoul* shall beat at thy word, and thou shalt be he that shall lead in, and that shall lead out *Mansoul*. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the town of *Mansoul*, against the force and power of *Diabolus*, and at thy command shall the rest of the captains be.’(d)

Now the townsmen began to perceive what interest the captain had, both with the court and also with the lord Secretary in *Mansoul*; for no man before could speed when sent, nor bring such good news from *Emanuel* as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their subordinate preacher to the lord Secretary, to desire of him that all that ever they were and had might be put under the government, care, custody, and conduct of captain *Credence*.

So their preacher went and did his errand, and received this answer from the mouth of his lord, that captain *Credence* should be the great doer in all the King’s army against the King’s enemies, and also for the welfare of *Mansoul*. So he bowed to the ground, and thanked his lordship, and returned and told his news to the townsfolk. But all this was done with all imaginable secrecy, because the foes had yet great strength in the town. But to return to our story again. When *Diabolus* saw himself thus boldly confronted by the lord mayor, and perceived the stoutness of

(d) Every professor should examine whether he has the faith which works by love, and opposes sin and Satan; if not, “let him ask of God, who giveth liberally, and upbraideth not.” James i. 5.

Mr. Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on *Mansoul*. So all the princes of the pit came together, and old *Incredulity* at the head of them, with all the captains of his army. So they consulted what to do. Now the effect and conclusion of the council that day was, how they might take the castle, because they could not conclude themselves masters of the town so long as that was in the possession of their enemies.^(e) So one advised this way, and another advised that; but when they could not agree in their verdict, *Apollyon*, the president of the council, stood up, and thus he began: ‘My brotherhood (quoth he) I have some things to propound unto you, and my first is this: Let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies’ hands; nor is it possible that we should take that, so long as so many brave captains are in it, and this bold fellow *Godly-fear* is made the keeper of the gates of it.

‘Now when we have withdrawn ourselves into the plain, they of their own accord will be glad of some little ease, and it may be of their own accord they again may begin to be remiss, and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth out of the town may draw the captains out after us, and you know what it cost them when they fought us in the field before. Besides, can we but draw

(e) When the heart is on the Lord’s side, all is well; but the heart is deceitful and wicked; may the blood of Jesus cleanse ours, and make it a habitation of God, through the Spirit!

them into the fields, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in and take possession of the castle.' But *Beelzebub* stood up and replied, saying, 'It is impossible to draw them all off from the castle; some you may be sure will lie there to keep that; wherefore it will be but in vain thus to attempt, unless we are sure they will all come out.' He therefore concluded, that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent, was that which *Apollyon* had advised to before, to wit, to get the townsmen again to sin.(f) For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of *Mansoul*; for so long as one in the town is able to lift up his finger against us, *Emanuel* will take their parts; and if he shall take their parts, we know what time a day it will be with us. Wherefore for my part, quoth he, there is in my judgment no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our *Doubters* at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle; for *Doubters* at a distance are but like objections repelled with arguments. Indeed, can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain (not expecting that the captains in *Mansoul* should

(f) A delight in sin will prove a dreadful evil to a believer, and cause the Holy Spirit to depart; on the contrary, a hatred thereof, even in thought denominates a child of God.

follow us,) but yet I say, let us do this, and before we so do, let us advise again with our trusty *Diabolonians* that are yet in the holds of *Mansoul*, and set them to work to betray the town to us; for they indeed must do it, or it will be left undone for ever. By these sayings of *Beelzebub* (for I think it was he that gave this counsel,) the whole conclave was forced to be of his opinion, to wit, that the way to get the castle, was, to get the town to sin. Then they fell to inventing by what means they might do this thing.

Then *Lucifer* stood up and said, 'The counsel of *Beelzebub* is pertinent: now the way to bring this to pass, in mine opinion, is this: let us withdraw our force from the town of *Mansoul*;(g) let us do this, and let us terrify them no more, either with summonses or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not (for frights I see do but awaken them, and make them stand more to their arms.) I have also another stratagem in my head: you know *Mansoul* is a market-town, a town that delights in commerce! what therefore if some of our *Diabolonians* shall feign themselves far country-men, and shall go out and bring to the market of *Mansoul* some of our wares to sell; and what matter at what rates they sell their wares, though it be but for half their worth? Now let those that thus trade in their market, be those that are witty and true to us, and I will lay down my crown to pawn, it will do. There are two that are come to

(g) A state of spiritual ease and prosperity is dangerous; for we must, by the word and Spirit, in the strength of Jesus, fight every inch of our way to heaven and glory.

my thoughts already, that I think will be arch at this work, they are *Mr. Penny-wise-pound-foolish*, and *Mr. Get-i'th'-hundred-and-lose-i'th-shire*; nor is this man with the long name at all inferior to the other. What also if you join with them *Mr. Sweet-world*, and *Mr. Present-good*, they are men that are civil and cunning, but our true friends and helpers. Let these with as many more engage in this business for us, and let *Mansoul* be taken up in much business, let them grow full and rich, and this is the way to get the ground of them; remember ye not, that thus we prevailed upon *Laodicea*, and how many at present do we hold in this snare? Now when they begin to grow full, they will forget their misery; and, if we shall not affright them, may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

‘Yea, may we not by this means so cumber *Mansoul* with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle of men of war? Thus if we get our goods and commodities thither, I reckon the castle is more than half ours. Besides, could we so order it, that they should be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the captains to take a shelter there. Do you know that of the parable, Luke viii. 14.’ ‘The deceitfulness of riches choaks the work.’ And again, ‘When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them unawares.’ Chap. xxi. 34.

‘Furthermore, my lords, (quoth he) you very well

know that it is not easy for a people to be filled with our things, and not to have some of our *Diabolonians* as retainers to their houses and services. Where is a *Mansoul* that is full of this world, that has not for his servants and waiting-men, *Mr. Profuse*, or *Mr. Prodigality*, or some other of our *Diabolonian* gang, as *Mr. Voluptuousness*, *Mr. Pragmatical*, *Mr. Ostentation*, or the like? Now these can take the castle of *Mansoul*, or blow it up, or make it unfit for a garrison for *Emanuel*, and any of these will do.^(h) Yea, these, for aught I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force or forcible attempt upon the castle, at least at this time, and let us set on foot our new project, and let us see if that will not make them destroy themselves.'

This advice was highly applauded by them all, and was accounted the very master-piece of hell, to wit, to choak *Mansoul* with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together. Just as this *Diabolonian* council was broken up, captain *Credence* received a letter from *Emanuel*, the contents whereof were these: 'That upon the third day he would meet him in the field, in the plains about *Mansoul*.' Meet me in the field! quoth the captain. What meaneth my Lord by this? I know not what he meaneth by meeting me in the field. So he took the note in his

(h) Let believers beware of mixing with the carnal world: and also avoid idle discourse; but rather attend to reading, exhortation, doctrine, and prayer, for growth in grace.

hand, and carried it to my lord' Secretary, to ask his thoughts thereupon (for my lord was a seer in all matters concerning the King, and also for the good and comfort of the town of *Mansoul*.) So he shewed my lord the note, and desired his opinion thereupon. For my part, quoth captain *Credence*, I know not the meaning thereof. So my lord read it, and after a little pause, he said, The *Diabolonians* have had against *Mansoul* a great consultation to-day: they have, I say, this day been contriving the utter ruin of the town; and the result of their counsel is, to set *Mansoul* into such a way, which, if taken, will surely make her destroy herself (*i*) And to this end they are making ready for their own departure out of the town, intending to betake themselves to field again, and there to lie till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the *Diabolonians*; for the Prince will by that time be in the field; yea, by that it is break of day, sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed.

When captain *Credence* heard this, away goes he to the rest of the captains, and tells them what a note he had a while since received from the hand of *Emanuel*. And, said he, that which was dark therein has my lord Secretary expounded unto me. He told them, moreover, what by himself and by them, must

(*i*) Such being the continual danger believers are in from their restless enemy, they should cry with David, "Hold up my goings in thy way, that my footsteps slip not." Psal. xvii. 5.

be done to answer the mind of their Lord. Then were the captains glad, and captain *Credence* commanded that all the King's trumpeters should ascend on the battlements of the castle, and there in the audience of *Diabolus*, and of the whole town of *Mansoul*, make the best music that heart could invent. The trumpeters then did as they were commanded: they got themselves up to the top of the castle, and thus they began to sound. Then did *Diabolus* start, and said, What can be the meaning of this? they neither sound Boot-and-saddle, nor Horse-and-away, nor a Charge. What do these madmen mean, that yet they should be so merry and glad? Then answered him one of themselves, and said, 'This is for joy that their Prince *Emanuel* is coming to relieve the town of *Mansoul*; that to this end he is at the head of an army, and that this relief is near.(k)

The men of *Mansoul* also were greatly concerned at this melodious charm of the trumpets; they said, yea, they answered one to another, saying, This can be no harm to us; surely this can be no harm to us. Then said the *Diabolonians*, What had we best to do? And it was answered it was best to quit the town, and that, said one, ye may do in pursuance of your last counsel, and by so doing also be better able to give the enemy battle, should an army from without come upon us. So on the second day they withdrew themselves from *Mansoul*, and abode in the plains without: but they encamped themselves be-

(k) Thus are these gracious promises fulfilled: "When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him;" and, "I will keep it night and day." Isa. lix. 19; xxvii. 3.

fore *Eye-gate*, in what terrene and terrible manner they could. The reason why they could not abide in the town (besides the reasons that were debated in their late conclave,) was, for that they were not possessed of the strong hold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plain. Besides, the town would have been a pit for them, rather than a place of defence, had the Prince come up and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while they were in the town.

Well, the time that the captains were to fall upon the *Diabolonians* being come, they eagerly prepared themselves for action; for captain *Credence* having told the captains over night, that they should meet their Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work.^(l) So, as I said, the hour being come, captain *Credence*, with the rest of the men of war, drew out their forces before it was day by the sally-port of the town. And being all ready, captain *Credence* went up to the head of the army, and gave to the rest of the captains the word, and they to the under officers and soldiers, which was, 'The sword of the Prince *Emanuel*, and the shield of captain *Credence*!' which is in the *Mansoul* tongue, 'The word of God and faith.' Then the cap-

(l) When the graces of the Spirit are in exercise, (and not before,) then the renewed soul can both act and fight for God, who giveth will, power, and victory.

tains fell on, and began roundly to front and flank and rear *Diabolus'* camp.

Now they left captain *Experience* in the town, because he was ill of his wounds which the *Diabolonians* had given him in the last fight. But when he perceived that the captains were at it, what does he, but calling for his crutches in haste, gets up, and away he goes to the battle, saying, 'Shall I lay here when my brethren are in the fight, and when *Emanuel* the Prince will shew himself in the field to his servants?' But when the enemy saw the man come with his crutches, they were daunted yet the more, for thought they, what spirit has possessed these *Mansouliaus*, that they fight us upon their crutches! Well, the captains, as I said, fell on, and bravely handled their weapons, still crying out, and shouting as they laid on blows, 'the sword of the Prince *Emanuel*, and the shield of captain *Credence*!'^(m)

Now when *Diabolus* saw that the captains were come out, and that so valiantly they surrounded his men, he concluded that for the present nothing from them was to be looked for but blows, with the dints of their two-edged swords. Wherefore he also falls upon the Prince's army, with all his deadly force. So the battle was joined. Now who was it that at first *Diabolus* met with in the fight, but captain *Credence* on the one hand, and the lord *Will-be-will* on the other; now *Will-be-will's* blows were like the blows of a giant, for that man had a strong arm, and he fell in upon the *Election-Doubters*, for they were the

(m) Every believer is kept by the mighty power of God, through faith, unto everlasting salvation." 1 Pet. i. 5.

life-guard of *Diabolus*, and he kept them in play a good while, cutting and battering shrewdly. Now when captain *Credence* saw my lord engaged, he stoutly on the other hand fell upon the same company also, so they put them to great disorder. Now captain *Good-hope* had engaged the *Vocation-Doubters*, and and they were sturdy men; but the captain was a valiant man: captain *Experience* also sent him some aid: so he made the *Vocation-Doubters* retreat. The rest of the armies were hotly engaged, and that on every side, and the *Diabolonians* fought stoutly. Then my lord Secretary commanded that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after a while those that fled before the captains of the Prince, began to rally again, and they came up stoutly upon the rear of the Prince's army, wherefore the Prince's army began to faint; but remembering they should see the face of their Prince by and by,⁽ⁿ⁾ they took courage, and a very fierce battle was fought. Then shouted the captains, saying, 'The sword of the Prince *Emanuel*, and the shield of captain *Credence*!' and with that *Diabolus* gave back, thinking that more aid had been come. But no *Emanuel* as yet appeared. Moreover the battle hung in doubt; and they made a little retreat on both sides. Now in the time of respite, captain *Credence* bravely encouraged his men to stand to it, and *Diabolus* did the like as well as he could. But captain *Credence* made a brave speech to his soldiers, the contents whereof here follow:

(n) This hope is as an anchor unto the soul, sure and steadfast, entering into that within the vail. Heb. vi. 19.

‘Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field, for our Prince this day, so stout and so valiant an army, and faithful lovers of *Mansoul*. You have hitherto, as hath become you, shewn yourselves men of truth and courage against the *Diabolonian* forces, so that for all their boast, they have not yet cause much to boast of their gettings. Now take to yourselves your wonted courage, and shew yourselves men, even this once only ; for in a few minutes after the next engagement this time, you shall see your Prince shew himself in the field ; for we must make this second assault upon this tyrant *Diabolus*, and then *Emanuel* comes.’

No sooner had the captain made this speech to his soldiers, but *Mr. Speedy* came post to the captain from the Prince, to tell him that *Emanuel* was at hand. This news, when the captain had received, he communicated to the other field officers, and they again to their soldiers and men of war. Wherefore, like men raised from the dead, so the captains and their men arose ; (o) made up to the enemy, and cried as before, ‘the sword of the Prince *Emanuel*, and the shield of captain *Credence*!’

The *Diabolonians* also bestirred themselves, and made resistance as well as they could, but in this last engagement they lost their courage, and many of the *Doubters* fell down dead to the ground. Now when they had been in heat of battle about an hour or more, captain *Credence* lifted up his eyes, and beheld *Emanuel* coming, and he came with colours flying, trum-

(o) Till the Lord the Spirit quickens us, and imparts wisdom and strength, we are unable to encounter the feeblest of our subtle and powerful enemies.

pets sounding, and the feet of his men scarce touched the ground, they hasted with that celerity towards the captains that were engaged. Then captain *Credence* wheeled his men to the townward, and gave to *Diabolus* the field. So *Emanuel* came upon him on the one side, and the enemies' place was betwixt them both; then again they fell to it afresh, and a little while afterwards *Emanuel* and captain *Credence* met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell on the *Diabolonians* on the other side, and that captain *Credence* and his Highness had got them up betwixt them, they shouted (they so shouted that the ground rent again,) saying 'the sword of *Emanuel*, and the shield of captain *Credence*!' Now when *Diabolus* saw that he and his forces were so hard beset by the Prince and his princely army, what does he and the lords of the pit that were with him, but make their escape, and forsake their army, and leave them to fall by the hand of *Emanuel*, and of his noble captain *Credence*: so they fell all down slain before them, before his Prince, and before his royal army; there was not left so much as one *Doubter* alive; they lay spread upon the ground like dead men, as one would spread dung upon the land.(p)

When the battle was over, all things came in order in the camp; then the captains and elders of *Mansoul* came together to salute *Emanuel*, while without the corporation; so they saluted him, and

(p) Before our great Zerubbabel, every mountain shall become a plain: Christ has conquered all our enemies in his own person, and has almighty power to subdue them in us now.

welcomed him, and that with a thousand welcomes, for that he was come to the borders of *Mansoul* again. So he smiled upon them, and said, 'Peace be unto you.' Then they addressed themselves to go to the town; they went then to go up to *Mansoul*, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of his going into *Mansoul*.

First, as I said, all the gates of the town were set open, yea, the gates of the castle; the elders too of the town of *Mansoul* placed themselves at the gates of the town, to salute him at his entrance thither; and so they did, for as he drew near and approached towards the gate, they said, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in." And they answered again, "Who is this King of glory?" And they made return to themselves, "the Lord strong and mighty, the Lord is mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors," &c. (q)

Secondly, It was ordered also by those of *Mansoul*, that all the way from the town-gates to those of the castle, his blessed majesty should be entertained with the song, by them that had best skill in music in all the town of *Mansoul*; then the elders and the rest of the men of *Mansoul* answered one another as *Emanuel* entered the town, till he came to the castle-gates, with songs and sounds of trumpets, saying,

(q) The redeemed, while on earth, ascribe all the glory of their salvation to the King of saints; he will be the everlasting theme of praise of the celestial host in the realms of bliss.

“ They have seen thy goings, O God, even the goings of my God, my King, in the sanctuary.” So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.

Thirdly, Then the captains, (for I would speak a word for them) in their order waited on the Prince as he entered into the gates of *Mansoul*: captain *Credence* went before, and captain *Good-hope* with him; captain *Charity* came behind, with other of his companions, and captain *Patience* followed after all, and the rest of the captains, some on the right hand, and some on the left, accompanied *Emanuel* into *Mansoul*. And all this while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold; and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple, the midst thereof being paved with love for the daughters of the town of *Mansoul*.

Fourthly, When the Prince was come to the entrance of *Mansoul*, he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees, that stood round about the town.^(r) Every door also was filled with persons, who had adorned every one their forepart against their house with something of variety and singular excellency, to entertain him withal as he

(r) The soul that has tasted of the love of Jesus, and beholds the glory and excellency of his person and work, and its interest therein, cannot but be enraptured with the adorable Redeemer!

passed in the streets ; they also themselves, as *Emanuel* passed by, welcomed him with shouts and acclamations of joy, saying, ‘ Blessed be the Prince that cometh in the name of his Father *Shaddai*.’

Fifthly, At the castle-gates the elders of *Mansoul*, to wit, my lord mayor, lord *Will-be-will*, the subordinate preacher, *Mr. Knowledge*, and *Mr. Mind*, with other of the gentry of the place, saluted *Emanuel* again ; they bowed before him, they kissed the dust of his feet, they thanked, they blessed and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their *Mansoul* for ever. Thus was he had up straightway to the castle ; for that was the royal palace, and the place where his honour was to dwell ; which was ready prepared for his highness by the presence of the lord Secretary, and the work of captain *Credence*. So he entered in.

Sixthly, Then the people and commonalty of the town of *Mansoul* came to him in the castle, to mourn, weep, and lament for their wickedness, by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times, they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to *Mansoul*. (s)

To which the great Prince replied, ‘ Weep not, but go your way, eat the fat and drink the sweet, and send

(s) No stronger motive can there be for godly sorrow, than a sensibility of our vile ingratitude on the one hand, and a view of the stupendous love of the dear Redeemer towards us on the other.

portions to them for whom nought is prepared, for, "the joy of the Lord is your strength." I am returned to *Mansoul* with mercies, and my name shall be set up, exalted and magnified by it. He also took these inhabitants, and kissed them, and laid them in his bosom.

Moreover, he gave to the elders of *Mansoul*, and to each town officer, a chain of gold and a signet. He also sent to their wives ear-rings, and jewels, and bracelets, and other things. He also bestowed upon the true-born children of *Mansoul* many precious things.

When *Emanuel* the Prince had done all these things for the famous town of *Mansoul*, then he said unto them, 'First, wash your garments, then put on your ornaments, and then come to me into the castle of *Mansoul*.* So they went to the fountain that was set open for *Judah* and *Jerusalem* to wash in; and there they washed, and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him.†

And now there was music and dancing throughout the whole town of *Mansoul*: and that because their Prince had again granted to them his presence, and the light of his countenance; the bells also rung, and the sun shone comfortably upon them for a great while together.(t)

The town of *Mansoul* also now more thoroughly

* "Let thy garments be always white; and let thy head lack no ointment." Eccl. ix. 8.

+ "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1.

(t) Though comforts are cheering, let not the believer rest in them, neither be high-minded, but fear; looking to Jesus for strength against sin and Satan, and grace to persevere.

sought the destruction and ruin of all remaining *Diabolonians* that abode in the walls, and the dens, that they had in the town of *Mansoul*, for there was of them that had to this day escaped with life and limb from the hand of their suppressors in the famous town of *Mansoul*. But my lord *Will-be-will* was a greater terror to them now than ever he had been before, forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to the death; he pursued them night and day, and put them now to sore distress, as will afterwards appear.

After things were thus far put into order in the famous town of *Mansoul*, care was taken, and order given by the blessed Prince *Emanuel*, that the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there; the dead that fell by the sword of *Emanuel*, and by the shield of captain *Credence*, lest the fumes and ill savours that would arise from them, might infect the air, and so annoy the famous town of *Mansoul*. This also was a reason of this order, to wit, that as much as in *Mansoul* lay, they might cut off the name and being and remembrance of those enemies from the thought of the famous town of *Mansoul* and its inhabitants.^(u)

So order was given out by the lord mayor, that wise and trusty friend of the town of *Mansoul*, that persons should be employed about this necessary business; and *Mr. Godly-fear*, and one *Mr. Upright* were to be overseers in this matter: so persons were

^(u) Distrust of the Lord's love should be utterly suppressed; we cannot be too jealous over our own hearts; but to doubt the mercy of a covenant God, is derogatory to the Divine faithfulness and truth.

put under them to work in the fields, and to bury the slain that lay dead in the plains. And these were their places of employment ; some were to make the graves, some were to bury the dead, and some were to go to and fro in the plains, and also round the borders of *Mansoul*, to see if a skull or a bone, or a piece of a bone of a *Doubter* was yet to be found above ground any where near the corporation ; and if any were found, it was ordered that the searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it and bury it out of sight, that the name and remembrance of a *Diabolonian Doubter* might be blotted out from under heaven. And that the children and they that were to be born in *Mansoul* might not know, if possible, what a skull, what a bone, or a piece of a bone of a *Doubter* was. So the buriers and those that were appointed for that purpose, did as they were commanded ; they buried the *Doubters* and all skulls and bones, and pieces of bones of *Doubters* wherever they found them, and so they cleansed the plains. Now also *Mr. God's-peace* took up his commission, and acted again as in former days.(x)

Thus they buried in the plains about *Mansoul*, the *Election-Doubters*, the *Vocation-Doubters*, the *Grace-Doubters*, the *Perseverance-Doubters*, the *Resurrection-Doubters*, the *Salvation-Doubters*, and the *Glory-Doubters*, whose captains were captain *Rage*, and captain *Cruel*, captain *Damnation*,

(x) Thus we see, when the distressing doubts of our interest in the dear Redeemer are removed, peace revisits the soul ; O, therefore, cleave to the word of promise, and entreat the Lord the Spirit effectually to apply it.

captain *Insatiable*, captain *Brimstone*, captain *Torment*, captain *No-ease*, captain *Sepulchre*, and captain *Past-hope*: and old *Incredulity* was under *Diabolus* their general; there was also the seven heads of their army, and they were the lord *Beelzebub*, the lord *Lucifer*, the lord *Legion*, the lord *Apollyon*, the lord *Python*, the lord *Cerberus*, and the lord *Belial*. But the princes and captains, with old *Incredulity* their general, all made their escape: so their men fell down upon the slain by the power of the Prince's forces, and by the hands of the men of the town of *Mansoul*. They also were buried, as is before related, to the exceeding great joy of the town of *Mansoul*: they that buried them, buried also with them their arms, which were cruel instruments of death (their weapons were arrows, darts, mauls, firebrands, and the like;) they buried also their armour, colours, and banners, with the standard of *Diabolus*, and what else soever they could find that did but smell of a *Diabolonian Doubter*.

Now when the tyrant was arrived at *Hell-gate-hill*, with his old friend *Incredulity*, they immediately descended the den, and having there with their followers for a while condoled their misfortune, and the great loss they sustained before the town of *Mansoul*, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of *Mansoul*; wherefore they presently called a council to contrive yet further what was to be done against the famous town of *Mansoul*; for their yawning paunches could not wait to see the result of their lord *Lucifer's* and their lord *Apol-*

lyon's counsel that they had given before, for their raging gorge thought every day even as long as a short for ever, until they were filled with the body and soul, with the flesh and bones, and with all the delicacies of *Mansoul*.(y) They therefore resolved to make another attempt upon the town of *Mansoul*, and that by an army mixed and made up partly of *Doubters*, and partly of *Blood-men*.(z) A more particular account now take of both.

The *Doubters* are such as have their name from their nature, as well as from the lord and kingdom where they were born; their nature is to put a question upon every one of the truths of *Emanuel*, and their country is the land of *Doubting*, and that land lieth off, and furtherest remote to the north, between the land of *Darkness*, and that called the Valley of the *Shadow of Death*. For though the land of *Darkness*, and that called the land of the *Shadow of Death*, be sometimes called as if they were one and the self-same place; yet indeed they are two, lying but a little way asunder, and the land of *Doubting* points in, and lieth between them. This is the land of *Doubting*, and those that came with *Diabolus* to ruin the town of *Mansoul*, are the natives of that country.

The *Blood-men* are a people that have their name

(y) The enemy, though cast out and often foiled, will not give up the contest, but rage the more; he finds still enough of evil in us to work upon. O for a watchful, prayerful, believing spirit, to resist him!

(z) By *Blood-men*, understand that earthly, carnal, sensual, devilish nature which is enmity to God, and which we are so much the unhappy subjects of. But grace almighty reigns; Lord, bestow it upon us!

derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of *Mansoul*: their land lieth under the *Dog* star, and by that they are governed as to intellectuals. The name of the country is the province of *Loath-good*, the remote parts of it are far distant from the land of *Doubting*, yet they do both butt and bound upon the hill called *Hell-gate-hill*. These people are always in league with the *Doubters*, for they jointly make question of the faith and fidelity of the men of the town of *Mansoul*, and so are both alike qualified for the service of their prince.

Now of these two countries did *Diabolus* by the beating of his drum raise another army against the town of *Mansoul*, of five-and-twenty thousand strong. There were ten thousand *Doubters* and fifteen thousand *Blood-men*, and they were put under several captains for the war; and old *Incredulity* was again made general of the army.

As for the *Doubters*, their captains were five of the seven that were heads of the last *Diabolonian* army, and these are their names; captain *Beelzebub*, captain *Lucifer*, captain *Apollyon*, captain *Legion*, and captain *Cerberus*, and the captains that they had before were some of them made lieutenants, and some ensigns of the army.

But *Diabolus* did not count that in this expedition of his, these *Doubters* would prove his principal men, for their manhood had been tried before: also the *Mansoulians* had put them to the worst, only he brought them to multiply a number, and to help, if need was, at a pinch; but his trust he put in his

Blood-men, for they were all rugged villains, and he knew that they had done feats heretofore.

As for the *Blood-men*, they also were under command, and the names of their captains(*a*) were, captain *Cain*, captain *Nimrod*, captain *Ishmael*, captain *Esau*, captain *Saul*, captain *Absalom*, captain *Judas*, and captain *Pope*.

1. Captain *Cain* was over two bands, to wit, the Zealous and the Angry *Blood-men*; his standard-bearer bore the red colours, and his scutcheon was the murdering club.* 2. Captain *Nimrod* was captain over two bands, to wit, the Tyrannical and Incroaching *Blood-men*; his standard-bearer bore the red colours, and his scutcheon was the great bloodhound. 3. Captain *Ishmael* was captain over two bands, to wit, over the Mocking and Scorning *Blood-men*; his standard-bearer bore the red colours, and his scutcheon was one mocking at *Abraham's Isaac*.† 4. Captain *Esau* was captain over two bands, to wit, the *Blood-men* that grudged that another should have the blessing; also over the *Blood-men* that are for executing their private revenge upon others; his standard-bearer bore the red colours, and his scut-

(*a*) The names of these captains serve to denominate the ungodly, carnal, profane, persecuting, rebellious, deceitful, and abominable wicked spirit of the unregenerate.

* “And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.” Gen. iv. 8.

† “And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.” Gen. xxi. 9, 10.

cheon was one privately lurking to murder *Jacob*.^{*}
 5. Captain *Saul* was captain over two bands, to wit, the Groundlessly Jealous and the Devilishly Furious *Blood-men*; his standard-bearer bore the red colours, and his scutcheon was three bloody darts cast at harmless *David*.† (b) 6. Captain *Absalom* was captain over two bands, to wit, over the *Blood-men* that will kill a father or a friend, for the glory of this world; also over those *Blood-men* that hold one fair in hand with words, till they have pierced him with their swords; his standard-bearer bore the red colours, and his scutcheon was the son pursuing the father's blood. 7. Captain *Judas* was over two bands, to wit, the *Blood-men* that will sell a man's life for money, and those also that will betray their friends with a kiss; his standard-bearer bore the red colours, and his scutcheon was thirty pieces of silver, and the halter.‡
 8. Captain *Pope* was captain over one band, for all

* "And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee." Gen. xxvii. 42.

(b) This persecuting spirit is the effect of that carnal mind which says, "We will not have this man to reign over us!"—which also is, and ever will be, enmity against God, his people, and his ways. But we are told that "whosoever will be a friend to the world, is the enemy of God." James iv. 4. See also 2 Cor. vi. 15.

† "And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice." 1 Sam. xviii. 11.

‡ "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." Matt. xxvii. 14, 15, 16.

these spirits are joined in one under him ; his standard-bearer bore the red colours, and his scutcheon was the stake, the flame, and the good man in it.

Now the reason why *Diabolus* so soon rallied another force after he had been beaten out of the field, was, for that he put mighty confidence in this army of *Blood-men*,^(c) for he put a great deal of more trust in them than he did before in his army of *Doubters*, though they had also often done great service for him in the strengthening of him in his kingdom. But those *Blood-men* he had often proved, and their sword seldom returned empty. Besides, he knew that these, like mastiffs, would fasten upon any ; upon father, mother, brother, sister, prince or governor, yea upon the Prince of princes. And that which encouraged him the more was, for that they once forced *Emanuel* out of the kingdom of *Universe* ; and why, thought he, may they not drive him from the town of *Mansoul*?

So this army, five-and-twenty thousand strong, was by their general, the lord *Incredulity*, led up against the town of *Mansoul*. Now *Mr. Prywell*, the scout-master-general, went out to spy, and he brought *Mansoul* tidings of their comings. Wherefore they shut up their gates, and put themselves into a posture of defence against these new *Diablonians* that came up against the town.

So *Diabolus* brought up his army, and beleaguered the town of *Mansoul* ; the *Doubters* were placed

(c) The mystery of iniquity in our hearts is as fuel for the enemy to kindle. May we constantly look to Christ's sacrifice for pardon, to his righteousness for peace, and to his grace for victory.

about *Feel-gate*, and the *Blood-men* sat down before *Eye-gate* and *Ear-gate*.

Now when this army had thus encamped themselves, *Incredulity*, in the name of *Diabolus*, in his own name, and in the name of the *Blood-men*, and the rest that were with him, sent a summons as hot as a red hot iron to *Mansoul*, to yield to their demands, threatening, that if they still stood it out against them, they would presently burn down *Mansoul* with fire. For you must know, that as for the *Blood-men*, they were not so much that *Mansoul* should be surrendered, as that *Mansoul* should be destroyed, and cut off out of the land of the living.^(d) Wherefore these *Blood-men* he reserved while now, that they might, when all engines proved ineffectual; as his last and sure card, be played against the town of *Mansoul*.

Now when the townsmen had received this red-hot summons, they jointly agreed to carry it to the Prince, which they did when they had writ at the bottom of it, 'Lord, save *Mansoul* from bloody men.'

So he took it, and looked upon it, and considered it, and took notice also of that short petition that the men of *Mansoul* had written at the bottom of it, and called unto him the noble captain *Credence*, and bid him go and take captain *Patience* with him, and go and take care of that side of *Mansoul* that was beleaguered by the *Blood-men*. So they went and did as they were commanded; then captain *Credence* went and took captain *Patience*, and they both

(d) Satan's uniform aim, is to destroy body and soul in hell for ever; blessed be God, he shall not be able to take the feeblest lamb out of the embraces of covenant love!

secured that side of *Mansoul* that was besieged by the *Blood-men*.

Then he commanded that captain *Good-hope* and captain *Charity*, and my lord *Will-be-will* should take charge of the other side of the town ; and I, said the Prince, will set up my standard upon the battlements of your castle,(e) and do you three watch against the *Doubters*. This done he again commanded that the brave captain *Experience* should draw up his men in the market-place, and that there also he should exercise them day by day before the people of the town of *Mansoul*. Now the siege was long, and many a fierce attempt did the enemy, especially those called *Blood-men*, make upon the town of *Mansoul*, and many a shrewd brush did some of the townsmen meet with from them ; especially captain *Self-denial* ;(f) who was commanded to take the

(e) Let us beg of the Lord to make good his promise, namely, "When the enemy cometh in as a flood, the Spirit of the Lord shall lift up a standard against him." Isa. lix. 19.

(f) It is necessary that we should guard our senses, because they are the avenues of numberless temptations ; but the office of self-denial is of much greater extent, and aims at nothing less than the government of the whole soul within itself, till every thought is brought into captivity to Christ. The proper antagonist of self-denial is *self-will*. The learned Mr. J. Smith, in his excellent *Select Discourses*, has thus described the nature and force of this antagonist : "There is nothing in the world so boisterous as a man's own *self-will*, which is never guided by any fixed or steady rules, but is perpetually hurried to and fro by a blind and furious *impetus* of *pride* and *passion* issuing from within itself. This is the true source and spring of all that envy, malice, bitterness of spirit, mal-contentedness impatience ; of all those black and dark passions, those inordinate desires and lusts that reign in the hearts and lives of wicked men. A man's own *self-will* throws him out of all employment of his own being, therefore it was our Saviour's counsel to his

care of *Ear-gate* and *Eye-gate* now against the *Blood-men*. This captain *Self-denial* was a young man, but stout, and a townsman in *Mansoul*, as captain *Experience* also was; and *Emanuel* at his second return to *Mansoul*, made him a captain over a thousand of the *Mansoulians*, for the good of the corporation. This captain, therefore, being an hardy man, a man of great courage, and willing to venture himself for the good of the town of *Mansoul*, would now and then sally out upon the *Blood-men*, and give them many notable alarms, and had several skirmishes with them, and also did some execution upon them. (g)

So after some time spent for the trial of the faith,

disciples, 'In patience possess ye your souls.' We may say of that self-will which is lodged in the heart of a wicked man, as the Jews speak of the *figmentum malum* so often mentioned in their writings, that it is the prince of death and darkness which is at continual enmity with Heaven, and the filthiness and poison of the serpent. This is the seed of the evil spirit, which is perpetually at enmity with the seed of God and heaven-born nature. Its design and scope is with a giant-like pride to climb up into the throne of the Almighty, and to establish an unbounded tyranny in contradiction to the will of God, which is nothing else but the efflux and issue of his eternal and unbounded goodness." And then he adds, "The excellent and noble spirit of true religion appears, in that it tames the impetuousness and turbulence of this self-will. Then indeed does religion perform the highest and bravest conquests, then does it display the greatness of its strength, and the excellence of its power, when it overcomes that which had so firmly seated itself in the centre of the soul. This was the grand lesson which Christ came to teach us. This indeed is the true life and the spirit of religion: this is religion in its meridian altitude, its just dimensions. A true Christian that hath power over his own will, may live nobly and happily."

(g) While we fight the Lord's battles, indwelling sin gives us many a wound: pride and self-righteousness cleave to us; we need the blood of Christ to cleanse our best services, and render them acceptable to God.

hope and love of the town of *Mansoul*, the Prince *Emanuel* upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at the time appointed, and that in the morning very early, to sally out upon the enemy; saying, 'Let half of you fall upon the *Doubters*, and half of you fall upon the *Blood-men*. Those of you that go out against the *Doubters*, kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the *Blood-men*, slay them not, but take them alive.'

Accordingly at the time appointed, the captains went out as they were commanded against the enemies: captain *Good-hope*, captain *Charity*, and those that were joined with them, as captain *Innocent*, and captain *Experience*, went out against the *Doubters*: and captain *Credence* and captain *Patience*, with captain *Self-denial*, and the rest that were to join with them, went out against the *Blood-men*.

Now those that went out against the *Doubters*, drew up in a body before the plain, and marched on to win the battle: but the *Doubters* remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men: wherefore they pursued them, and in their pursuit slew many, but they could not catch them all. Now these that escaped went some of them home; and the rest went straggling up and down the country, where they shewed and exercised many of their *Diabolonian* actions upon the barbarous people; nor did these peo-

ple rise up in arms against them, but suffered themselves to be enslaved by them.^(h) They would also after this shew themselves in companies before the town of *Mansoul*, but never to abide it; for if captain *Credence*, captain *Good-hope*, or captain *Experience* did but shew themselves, they fled.

Those that were against the *Blood-men*, did as they were commanded; they forebore to slay any, but sought to compass them about. But the *Blood-men*, when they saw that no *Emanuel* was in the field, concluded also that no *Emanuel* was in *Mansoul*; wherefore they looked upon what the captains did, to be, as they called it, a fruit of the extravagancy of their wild and foolish fancies, rather despised than feared them; but the captains, minding their business, at last compassed them round; they also that had routed the *Doubters*, came in a main to their aid; so in fine, after some struggling, the captains took them, and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came out of one land.

1. One sort of them came out of *Blindmanshire*, and they were such as did ignorantly what they did.
2. Another sort of them came out of *Blind-zealshire*, and they did superstitiously what they did.
3. The third sort of them came out of the town of

^(h) The wicked, and such as know not God, are led captive by Satan at his will, blinded to their misery and their remedy by the god of this world, in whose delusive arms many of them sleep, till death and judgment awake them, to behold their awful and remediless state. Lord, pity them!

Malice, in the county of *Envy*, and they did what they did out of spite and implacableness.(i)

For the first of these, to wit, they that came out of *Blindmanshire*, when they saw where they were, and against whom they had fought, trembled and cried as they stood before him; and as many of those as asked him mercy, he touched their lips with his golden sceptre.

They that came out of *Blind-zeal-shire*, did not as their fellows, for they pleaded that they had a right to do what they did, because *Mansoul* was a town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil, but those that did and asked mercy, they also obtained favour.

Now they that came out of the town of *Malice*, that is in the county of *Envy*, they neither wept nor disputed, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon *Mansoul*. Now those last, with all those of the other two sorts that unfeignedly asked pardon for their faults; those he made to enter into sufficient bond to answer for what they had done against *Mansoul*, and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint for the country and kingdom of *Universe*. So they became bound each man for himself to come in when called upon,

(i) This is that infernal spirit of enmity which opposes, and would if possible destroy, the image of God. Nothing less than the mighty power of God the Spirit can change these Sauls into Pauls—a persecuting fiend into a praying saint.

to answer before our Lord the King for what they had done before.(k)

And thus much concerning this second army that was sent by *Diabolus* to overthrow *Mansoul*.

But there were three of those that came from the land of *Doubting*, who, after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town some who took part with *Diabolus*, I say, they were so hardy as to thrust themselves into *Mansoul* among them. (Three did I say? I think there were four.) Now to whose house should these *Diabolonian Doubters* go but to the house of an old *Diabolonian* in *Mansoul*, whose name was *Evil-questioning*? a very great enemy he was to *Mansoul*, and a great doer among the *Diabolonians* there. Now after a little acquaintance, and it was not long before they had that, this *Evil-questioning* asked the *Doubters* if they were all of a town, he knew that they were all of one kingdom, and they answered, No, nor of one shire neither; for I, said one, am an *Election-Doubter*; I, said another, am a *Vocation-Doubter*; then said the third, I am a *Salvation-Doubter*; and the fourth said, he was a *Grace-Doubter*. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are town boys, you have the very length of my foot, or one with my heart, and shall be welcome to me. So they thanked him, and were glad that they

(k) To be judged at God's tremendous bar for their ungodly deeds, rejection of Christ and his gospel, and their hard speeches against the Saviour, his work, ways, and people.—This respects the envious, malicious, and impenitent.

had found themselves an harbour in *Mansoul*.^(l) Then said *Evil-questioning* to them, How many of your company might there be that came with you to the siege of *Mansoul*? And they answered, That there were but ten thousand *Doubters* in all, for the rest of the army consisted of fifteen thousand *Blood-men*: these *Blood-men*, quoth they, border upon our country: but, poor men, we hear, they were every one taken by *Emanuel's* forces. Ten thousand! quoth the old gentleman, I'll promise you that's a round company. But how came it to pass, since you were so mighty a number, that you fainted and durst not fight your foes? Our general, said they, was the first man that ran for it. Pray, quoth their landlord, who was your cowardly general? He was once the lord-mayor of *Mansoul*, said they. But pray call him not a cowardly general, for whether any from the east to the west has done more service for our prince *Diabolus*, than has my lord *Incredulity*, will be a hard question for you to answer.

Then said the old gentleman, I would that all the ten thousand *Doubters* were now all well armed in *Mansoul*, and myself at the head of them, I would see what I could do. Ah, said they, that would be well, if we could see that: but wishes, alas! what are they? And these words were spoken aloud. Well, said old *Evil-questioning*, take heed that ye talk not too loud, you must be quiet and close,^(m)

(l) In our best estate we are too prone to question the truth of God's word and his faithfulness—believe him able, but not willing to save us. Lord, increase our faith!

(m) Satan and sin act secretly and by craft. "Every one that doeth evil hateth the light, neither cometh to it, lest his deeds should be reproved." John iii. 20.

and must take care of yourselves while you are here, or I will assure you, you will be snapt.

Why? quoth the *Doubters*.

Why? quoth the old gentleman: why, because both the Prince and lord Secretary, and their captains and soldiers, are all at present in town: yea, the town is as full of them as it can hold. And besides, there is one whose name is *Will-be-will*, a most cruel enemy of ours, and him the Prince hath made keeper of the gates, and has commanded him, that with all the diligence he can, he should look for, search out, and destroy all and all manner of *Diabolonians*. And if he lighteth upon you, down you go, though your heads be made of gold.

And now to see how it happened, one of the lord *Will-be-will's* faithful soldiers, whose name was *Mr. Diligence*, stood all the while listening under old *Evil-questioning's* eaves, and heard all the talk that had been betwixt him and the *Doubters* that he entertained under his roof. This soldier was a man that my lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after *Diabolonians* to apprehend them.⁽ⁿ⁾

So this man hastened and acquainted his lord with what he had heard; at which the lord *Will-be-will* was greatly rejoiced: saying, that he and *Evil-questioning* used formerly to be great friends, in the time of their apostacy. So, after *Diligence* had told his lord where *Evil-questioning* dwelt, they went

⁽ⁿ⁾ We are exhorted to use all diligence to make our calling and election sure: striving against sin, and watching unto prayer. 2 Pet. i. 10.

together, and came even under his wall. Then said *Diligence*, Hark, my lord, do you know the old gentleman's tongue when you hear it? Yes, said my lord, I know it well, but I have not seen him this many a day. After listening a short time, my lord *Will-be-will* broke open the door, rushed into the house, and caught them all five together, even as his man had told him. So my lord apprehended them, and led them away and committed them to the hand of *Mr. Trueman* the gaoler, and he commanded and put them in ward.^(o) This done, my lord mayor was informed in the morning with what my lord *Will-be-will* had done over night, and his lordship rejoiced much at the news, not only because there were *Doubters* apprehended, but because that old *Evil-questioning* was taken; for he had been a very great trouble to *Mansoul*, and much affliction to my lord mayor himself.

Well, the next thing was, to make preparations to to try these five that by my lord had been apprehended, and that were in the hands of *Mr. Trueman* the gaoler. So the day was set, and the court called and came together, and the prisoners brought to the bar. My lord *Will-be-will* had power to have slain them when first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of *Mansoul*, and the discouragement of the enemy, to bring them forth to public judgment. So to be short, the jury was impanelled, the witnesses sworn, and the prisoners tried

^(o) Thus believers, by the almighty power and grace, are enabled to take those captive, whose captives they were. Isa. xiv. 8.

for their lives ; the jury was the same that tried *Mr. No-truth, Pitiless, Haughty*, and the rest of their companions.

And first, old *Evil-questioning* himself was set to the bar ; for he was the receiver, the entertainer, and comforter of these *Doubters*, that by nation were outlandish men ;^(p) and he was bid to hearken to his charge, and was told that he had liberty to object, if he had aught to say for himself. So his indictment was read, the manner and form here follows :

‘ *Mr. Questioning*, thou art here indicted by the name of *Evil-questioning*, an intruder upon the town of *Mansoul*, for that thou art a *Diabolonian* by nature, and also a hater of the Prince *Emanuel*, and one that hast studied the ruin of *Mansoul*. Thou art also here indicted, for entertaining the King’s enemies, after wholesome laws made to the contrary : for,

1. Thou hast questioned the truth of her doctrine and state. 2. In wishing that ten thousand *Doubters* were in her. In receiving, entertaining, and encouraging of her enemies, that came from their army unto thee. What sayest thou to this indictment? Art thou guilty, or not guilty?’

‘ My lord, (quoth he) I know not the meaning of this indictment, forasmuch as I am not the man concerned in it ; the man that standeth by this charge accused before this bench, is called by the name of *Evil-questioning*, which name I deny to be mine, mine being *Honest-inquiring*.’

Then spake my lord *Will-be-will*, for he was one

^(p) Enemies to faith, hope, and love. The soul, by reason of its depravity, is subject to many doubts and unbelieving fears, which Adam before the fall was a stranger to.

of the witnesses : ‘ My lord, and you the honourable bench and magistrates of the town of *Mansoul*, you all have heard with your ears, that the prisoner at the bar has denied his name, (q) and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is *Evil-questioning*. I have known him, my lord, above these thirty years, for he and I (a shame it is for me to speak it) were great acquaintance, when *Diabolus*, that tyrant, had the government of *Mansoul*; and I testify that he is a *Diabolonian* by nature, an enemy to our Prince, and a hater of the blessed town of *Mansoul*. He has in times of rebellion been at, and laid in my house, my lord, not so little as twenty nights together, and we used to talk then as he and his *Doubters* have talked of late. True, I have not seen him this many a day, I suppose that the coming of *Emanuel* to *Mansoul* has made him change his lodgings, as this indictment has driven him to change his name; but this is the man, my lord.’

Then said the court unto him, Hast thou any more to say?

‘ Yes, (quoth the old gentleman) that I have; for all that has yet been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of *Mansoul*, at the mouth of one witness, to put any man to death.’

Then stood forth *Mr. Diligence*, and said, My lord, as I was upon my watch such a night at the head of

(q) Sinners may give false names to, and find palliatives for sin, and thus deceive men: but God omniscient is not mocked; “for whatsoever a man soweth, that shall he also reap.” Gal. vi. 7.

Bad-street, in this town, I chanced to hear a muttering within the gentleman's house; then thought I, What's to do here? So I went up close, but very softly, to the side of the house to listen, thinking, as indeed it fell out, that there I might light on some *Diabolonian* conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house, but I understood their speech,^(r) for I have been a traveller myself: now hearing such language in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old *Mr. Questioning* asked these *Doubters* what they were, whence they came, and what was their business in these parts? And they answered him to all these questions, yet he entertained them. He also asked what numbers there were of them; and they told him ten thousand men. He then asked them, why they made no more manly assaults upon *Mansoul*? and they told him. So he called their general coward, for marching off when he should have fought for his prince. Further, this old *Evil-questioning* wished, and I heard him wish, Would all the ten thousand *Doubters*, were now in *Mansoul*, and himself at the head of them! He bid them also take heed and lie quiet; for if they were taken, they must die, although they had heads of gold.'

Then said the court, '*Mr. Evil-questioning*, here

(r) A diligent, sensible Christian, ever watchful over his own heart, will, by divine grace, discover the devices of Satan, and be enabled to escape their baneful effects.

is now another witness against you, and this testimony is full.'

'1. He swears that you have received these men into your house, and that you nourished them there, though you knew that they were *Diabolonians*, and the King's enemies. 2. He swears that you wished ten thousand of them in *Mansoul*. 3. He swears that you gave them advice to be quiet and close, lest they were taken by the King's servants. All which manifesteth that thou art a *Diabolonian*; but hadst thou been a friend to the King, thou wouldst have apprehended them.'(s)

Then said *Evil-questioning*, 'To the first of these I answer, The men that came into mine house were strangers, and I took them in; and is it now become a crime in *Mansoul* for a man to entertain strangers? That I also nourished them, is true; and why should my charity be blamed? As for the reason why I wished ten thousand of them in *Mansoul*, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to *Mansoul*, for aught that any yet knows. I also bid them take heed that they fell not into the captain's hands, but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.'

My lord mayor then replied, 'That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade,

(s) The soul that is the subject of grace, will hate sin even in thought, and in the Lord's strength constantly fights and strives against the world, the flesh, and the devil.

and defer the execution of judgment. But could there be no more proved against thee, but that thou art a *Diabolonian*, thou must for that die the death by the law ; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish *Diabolonians* ; yea, of them that came from far, on purpose to cut off and destroy our *Mansoul* ; this must not be borne.

Then said *Evil-questioning*, ‘ I see how the game will go. I must die for my name, and for my charity.’ And so held his peace.

Then they called the outlandish *Doubters* to the bar, and the first of them that was arraigned, was the *Election-Doubter* ; so his indictment was read, and because he was an outlandish man, the substance of it was told to him by an interpreter : to wit, ‘ That he was there charged with being an enemy to *Emanuel* the Prince, a hater of the town of *Mansoul*, and an opposer of her most wholesome doctrine.’(t)

Then the judge asked him if he would plead ? but he said only this, ‘ That he confessed that he was an *Election-Doubter*, and that was the religion that he had ever been brought up in.’ And said moreover, ‘ If I must die for my religion, I trow, I shall die a martyr, and so I care the less.’

Then the judge replied, ‘ To question election is to overthrow a great doctrine of the gospel ; to wit, the omniscience, and power, and will of God, to take away

(t) Though ignorant persons cavil and object, we are bold to affirm, that election by free grace is consonant to the whole tenor of Scripture ; a comfortable doctrine, exciting to obedience. “ We love him, because he first loved us.” 1 John iv. 19.

the liberty of God with his creature, to stumble the faith of the town of *Mansoul*, and to make salvation to depend upon works and not upon grace. It also belied the word, and disquieted the minds of the men of *Mansoul*, therefore by the best of laws he must die.'

Then was the *Vocation-Doubter* called, and set to the bar; and his indictment for substance was the same with the other, only he was particularly charged with denying the calling of *Mansoul*.

The judge asked him also what he had to say for himself?

So he replied, 'That he never believed that there was any such thing as a distinct and powerful call of God to *Mansoul*, otherwise than by the general voice of the word, nor by that neither, otherwise than as it exhorted them to forbear evil, and do to that which is good, and in so doing a promise of happiness is annexed.'^(u)

Then said the judge, 'Thou art a *Diabolonian*, and hast denied a great part of one of the most experimental truths of the Prince of the town of *Mansoul*; for he has called, and she has heard a most distinct and powerful call of her *Emanuel*, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and to do his will, and to look for happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die.'

(u) The Pharisaical unscriptural leaven of salvation by work is a contagious evil, and as old as the Fall; it is at this day very prevalent: but "the law hath shut up all under sin, that the promise might be given to them that believe." Gal iii. 22.

Then the *Grace-Doubter* was called and his indictment was read, and he replied thereto, 'That though he was of the land of *Doubting*, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours, and that he taught them to believe (and believe I do, and will) that *Mansoul* shall never be saved freely by grace.'

Then said the judge, 'Why, the law of the Prince is plain; Negatively, "not of works" (Rom. iii. 2.) Positively, "By grace you are saved." (Eph. ii.) And thy religion settleth in and upon the works of the flesh. For the works of the law are the works of the flesh. Besides, in saying, "Thou hast done," thou hast robbed *God* of his glory, and given it to a sinful man: thou hast robbed *Christ* of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the works of the Holy Ghost, and hath magnified the will of the flesh and of the legal mind. Thou art a *Diabolonian*, the son of a *Diabolonian*; and for thy *Diabolonian* principles thou must die.'

The court then having proceeded thus far with them sent out the jury, who forthwith brought them in guilty of death. Then stood up the recorder, and addressed himself to the prisoners: 'You the prisoners at the bar, you have been here indicted and proved guilty of high crimes against *Emanuel* our Prince, and against the welfare of the famous town of *Mansoul*: crimes for which ye must be put to death; and die ye accordingly.'(x)

(x) We are to lay aside every weight, and every besetting sin, Heb. xii. 1; whatsoever does not tend to promote the glory of God, and our progress in the divine life of faith.

So they were sentenced to the death of the cross : the place assigned them for execution was that where *Diabolus* drew up his last army against *Mansoul* ; save only that old *Evil-questioning* was hanged at the top of *Bad-street*, just over against his own door.

When the town of *Mansoul* had thus far rid themselves of their enemies, and of the troublers of their peace, in the next place a strict commandment was given out, that yet my lord *Will-be-will* should, with *Diligence* his man, search for, and do his best to apprehend what town *Diablonians* were yet alive in *Mansoul*. The names of several of them were *Mr. Fooling*, *Mr. Let-good-slip*, *Mr. Slavish-fear*, *Mr. No-love* *Mr. Mistrust*, *Mr. Flesh*, and *Mr. Sloth*. It was also commanded that he should apprehend *Mr. Evil-questioning's* children that he left behind him, and that they should demolish his house there ; *Mr. Doubt* was his eldest son ; the next to him was *Legal-life*, *Unbelief*, *Wrong-thoughts-of-Christ*, *Clip-promise*, *Carnal-sense*, *Live-by-feel*, *Self-love*. All these he had by one wife, and her name was *No-hope*, she was the kinswoman of old *Incredulity*, for he was her uncle, and when her father old *Dark* was dead, he took her and brought her up, and when she was marriageable, he gave her to this old *Evil-questioning* to wife.

Now the lord *Will-be-will* put into execution his commission, with great *Diligence* his man. He took *Fooling* in the streets, and hanged him up in *Want-wit-alley*, over against his own house. This *Fooling* was he that would have had the town of *Mansoul* deliver up captain *Credence* into the hands of *Dia-*

bolus, provided that then he would have withdrawn his forces out of the town: he also took *Mr. Let-good-slip* one day as he was busy in the market, and executed him according to law. Now there was an honest poor man in *Mansoul*, and his name was *Mr. Meditation*,^(y) and one of no great account in the days of apostacy; but now of repute with the best of the town. This man therefore they were willing to prefer. Now *Mr. Let-good-slip* had a great deal of wealth heretofore in *Mansoul*, and at *Emanuel's* coming it was sequestered to the use of the Prince; this therefore was now given to *Mr. Meditation* to improve for the common good, and after him to his son *Mr. Think-well*; this *Think-well* he had by *Mrs. Piety* his wife, and she was the daughter of *Mr. Recorder*.

After this my lord apprehended *Clip-promise*; now because he was a notorious villain, for by his doings much of the King's coin was abused, therefore he was made a public example. He was arraigned, and adjudged to be first set in the pillory, and then to be whipped by all the children and servants in *Mansoul*, and then to be hanged till he was dead.

He also apprehended *Carnal-sense*, and put him in hold; but how it came about I cannot tell, but he broke prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the *Diabolonian* dens a-days, and haunts like a ghost honest

(y) As it is for want of consideration that multitudes go in the broad way, till the bottomless pit of misery swallows them up; so for want of meditation many of God's people do not enjoy those privileges and that communion, which their birthright entitles them to.

men's houses a-nights. Wherefore there was a proclamation set up in the market-place in *Mansoul*, signifying, that whosoever could discover *Carnal-sense*,^(z) and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of *Mansoul*. Many therefore bent themselves to do this thing; but take him and slay him they could not, though he was often discovered. But my lord took *Mr. Wrong-thoughts-of-Christ*, and put him in prison, and he died of a lingering consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in *Mansoul*, so his judgment was deferred; but at last *Mr. Self-denial* stood up, and said, If such villains as these may be winked at in *Mansoul*, I will lay down my commission. He also took him from the crowd, and had him among his soldiers, and there he was brained. But some in *Mansoul* muttered at it, though none durst speak plainly because *Emanuel* was in the town. But this brave act of captain *Self-denial* came to the Prince's ears, so he sent for him, and made him a lord in *Mansoul*. My lord *Will-be-will* also obtained great commendation from *Emanuel* for what he had done for the town of *Mansoul*.

Then my lord *Self-denial* took courage, and set to the pursuing of the *Diabolonians* with my lord *Will-be-will*; and they took *Live-by-fleeing*, and they took *Legal-life*, and put them in hold till they died.

(z) "We are carnal, sold under sin;" be it our prayer to be enabled, through the Spirit, to mortify the deeds of the body; and to crucify the flesh, with its affections and lusts! See Rom. vii. 24; xiii.; Gal. v. 24.

But *Mr. Unbelief* was a nimble jack, him they could never lay hold of, though they attempted to do it often.^(a) He therefore, and some of the subtlest of the *Diabolonian* tribe, yet remained in *Mansoul*, to the time that *Mansoul* left off to dwell any longer in the kingdom of *Universe*, but they kept them to their dens and holes; if one of them appeared, or happened to be seen in one of the streets in the town of *Mansoul*, the whole town would be up in arms after them, yea, the very children in *Mansoul* would cry out after them as after a thief, and would wish that they might stone them to death with stones. And now *Mansoul* arrived to some good degree of peace and quiet, her Prince also abode within her borders, her captains also, and her soldiers did their duties, and *Mansoul* minded the trade that she had with the country afar off; also she was busy in her manufacture.

When the town of *Mansoul* had thus far rid themselves of so many of their enemies, and the troublers of their peace; the Prince sent to them, and appointed a day wherein he would meet the whole people at the market-place, and there give them in charge concerning the future matters, that, if observed, would tend to their farther safety and comfort, and to the condemnation and destruction of their home-bred *Diabolonians*. So the day appointed was come, and the townsmen met together; *Emanuel* also came down in his chariot, and all his captains in their state attending him on the right hand and on the left. Then was an

^(a) The feeblest believer groans under an evil heart of unbelief, and will, till the warfare is accomplished, and this corruption shall put on incorruption. Therefore pray daily for an increase of faith in Christ and his infallible word.

O-yes made for silence, and after some mutual carriages of love, the Prince began, and thus proceeded :

‘ You, my *Mansoul*, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you ; I have singled you out from others, and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father’s law, but from the hand of *Diabolus*. This I have done because I loved you, and because I have set my heart upon you to do you good.(b) I have also, that all things that might hinder thy way to the pleasures of *Paradise* might be taken out of the way, laid down for thee, for thy soul, a plenary satisfaction, and have bought thee for myself; a price not of corruptible things, as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my *Mansoul*, to my Father, and intrusted thee in the mansion-houses that are with my Father in the royal city, where things are, O my *Mansoul*, that eye hath not seen, nor hath entered into the heart of man to conceive.

‘ Besides, O my *Mansoul*, thou seest what I have done, and how I have taken thee out of the hand of thine enemies ; unto whom thou hast deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to

(b) Man’s salvation is the effect of the Father’s sovereign love in Christ, who has completed the work in his glorious person, which the Holy Spirit reveals to the soul. In this great salvation, all the Divine perfections will be eternally glorified by the subjects of it.

thee first by my law, then by my gospel, to awaken thee, and shew thee my glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day, but came to thee, have borne thy manners, have waited upon thee, and after all, accepted of thee even of my mere grace and favour; and would not suffer thee to be lost, as thou wouldst most willingly have been. I also compassed thee about, afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation to a willingness to close with thy good and happiness. And when I had gotten a complete conquest over thee, I turned it to thy advantage.(c)

‘Thou seest also what a company of my Father’s host I have lodged within thy borders, captains and rulers, soldiers, men of war, engines and excellent devices, to subdue and bring down thy foes; thou knowest my meaning, O *Mansoul*. And they are my servants and thine too, *Mansoul*. Yea, my design of possessing of thee with them, and the natural tendency of each of them, is to defend, purge, strengthen, and sweeten thee for myself, O *Mansoul*, and to make thee meet for my Father’s presence, blessing, and glory; for thou my *Mansoul*, art created to be prepared unto these.

‘Thou seest moreover, my *Mansoul*, how I have

(c) By the whole of this evangelical speech, all boasting and free-will are utterly excluded: agreeable to the oracles of truth, which declare, that “by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Eph. ii. 5, 6.

passed by thy backslidings, and have healed thee. Indeed I was angry with thee, but I have turned away mine anger, and mine indignation is ceased in the destruction of thine enemies, O *Mansoul*. Nor did thy goodness fetch me again unto thee, after that I for thy transgressions had hid my face, and withdrawn my presence from thee. (d) The way of back-sliding was thine, but the way and means of recovery was mine. I invented the means of thy return; it is I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny, and that also confounded all that sought thy destruction. It was I that set *Mr. Godly-fear* to work in *Mansoul*. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woeful decay. It was I that put life into thee, O *Mansoul*, to seek me, that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation. It was I that fetched the second time the *Diabolonians* out of *Mansoul*; it was I that overcame them and destroyed them before thy face.

‘ And now, my *Mansoul*, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my *Mansoul*, even

(d) Mercy, from first to last. We must remember, that Jehovah in covenant, by Jesus the Mediator, begins, carries on, and perfects the whole work of salvation, by the powerful influence of the eternal Spirit; so that when the head-stone is put on the spiritual building in glory, it will be with shouting of Grace, grace unto it. Zech. iv. 7.

after a few more times are gone over thy head, I will, but be not thou troubled at what I say, take down this famous town of *Mansoul*, stick and stone to the ground. And I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and inhabitants thereof, into mine own country, even into the kingdom of my Father; and I will there set up in such strength and glory as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation, because for that purpose it was at first erected in the kingdom of *Universe*; and there will I make it a spectacle of wonder, a monument of mercy. There shall the natives of *Mansoul* see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O my *Mansoul*, have such communion with me, with my Father, and with your lord Secretary, as is not possible here to be enjoyed, nor ever could be, shouldst thou live in *Universe* the space of a thousand years.(e)

'There, O my *Mansoul*, thou shalt be afraid of murders no more; of *Diabolonians* no more. There shall be no more plots, nor contrivances, nor designs against thee, O my *Mansoul*. There thou shalt no more hear evil tidings, or the noise of the *Diabolonian* drum. There thou shalt not see the *Diabolonian* standard-bearers, nor yet behold *Diabolus's* standard. No *Diabolonian* mount shall be cast up against thee

(e) "There shall our grateful songs abound,
And ev'ry tear be wiped away;
No sin, no sorrow shall be found,
No night o'ercloud the endless day."—WATTS.

there, nor shall there the *Diabolonian* standard be set up to make thee afraid. There thou shalt meet with no sorrow nor grief, nor shall it be possible that any *Diabolonian* should again (for ever) be able to creep into thy skirts, burrow in thy walls, or to be seen within thy borders all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

‘There, O *Mansoul*, thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen and redeemed, and set apart, as thou for my Father’s court and city royal. All they will be glad in thee: and thou, when thou seest them, shall be glad in thine heart.

‘There are things, O *Mansoul*, even things of thy Father’s providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come hither to them.(f) I told you before that I would remove my *Mansoul*, and set it up elsewhere; and where I will set it, there are those that love thee, and those that rejoice in thee now, but much more when they see thee exalted to honour. My Father will send them for you to fetch you; and their bosoms are chariots to put you in. And thou, O my *Mansoul*, shalt ride upon the wings of the wind. They will come to convey, conduct, and bring

(f) Seeing there are so many great and precious promises made to us in the word, and such an exceeding and eternal weight of glory set before us, let us implore grace to run with patience the race set before us, looking unto Jesus, that we may be found of him in peace.

you to that, when your eyes see more, that will be your desired haven.

‘ And thus, O my *Mansoul*, I have shewed unto thee, what shall be done to thee hereafter, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I shall come and fetch thee to myself, according as it is related in the scriptures of truth.

‘ First, I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee. They are in themselves fine linen, but thou must keep them white and clean. This will be your wisdom, your honour, and will be greatly for my glory. When your garments are white the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself therefore according to my bidding, and make thyself by my law, straight steps for thy feet, (g) so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

‘ Now that thou mayest keep them as I bid thee, I have, as I before told thee, provided for thee an open fountain to wash thy garments in. Look therefore that thou wash often in my fountain, and go not in defiled garments; for as it is to my dis-

(g) Holiness of heart and life are indispensable ingredients in the composition of a true disciple of the holy Jesus; not to justify us, but to evidence our election to eternal life. “As he that hath called you is holy, so be ye also holy in all manner of conversation and godliness.” 1 Peter i. 15. A holy walk preserves communion with our loving Lord, who is our righteousness and strength.

honour, and my disgrace, so it will be to thy discomfort, [when thou shalt walk in filthy garments. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or spotted by the flesh.* Keep thy garments always white, and let thy head lack no ointment.

‘ My *Mansoul*, I have oft-times delivered thee from the designs, plots, attempts, and conspiracies of *Diabolus*, and for all this I ask thee nothing, but that thou render not me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved *Mansoul*, so as to provoke thee to walk, in thy measure, according to the benefit bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed *Mansoul*.

‘ O my *Mansoul*, I have lived, I have died ; I live, and will die no more for thee ; I live, that thou mayest not die. Because I live, thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me.

‘ Nothing can hurt thee but sin ; nothing can grieve me but sin ; nothing can make thee base before thy foes but sin : take heed of sin, my *Mansoul*.(h)

‘ And dost thou know why I at first, and do still suffer *Diabolonians* to dwell within thy walls O *Mansoul*? It is to keep thee waiting, to try thy love, to

* “ And others save with fear, pulling them out of the fire ; hating even the garment spotted by the flesh.” Jude 23.

(h) Sin hurled angels out of heaven, sin deprived men of paradise and the favour of God, sin crucified the Lord of life and glory, sin will confine myriads of devils and men in the bottomless pit of misery for ever. May we hate it with a perfect hatred ; and the grace of Jesus eradicate the love and destroy the dominion of it in the hearts of his people !

make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

‘It is also that thou mayest be made to remember what a deplorable condition thou once wast in, I mean when, not some, but all did dwell, not in thy wall, but in thy castle, and in thy strong-hold, O *Mansoul*.

‘O my *Mansoul*, should I slay all them within, many there be without that would bring thee into bondage; for where all these within cut off, those without would find thee sleeping, and then as in a moment they would swallow up my *Mansoul*. I therefore left them in thee, not to do thee hurt (the which they yet will, if thou hearken to them, and serve them,) but to do thee good, the which they must, if thou watch and fight against them.

‘Shew me then, thy love, my *Mansoul*, and let not those that are within thy walls, take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a *Diablonian* heighten thy love to me. I came once and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death; stand for me, my friend, my *Mansoul*, against the *Diablonians*, and I will stand for thee before my Father, and all his court. Love me against temptation; and I will love thee, notwithstanding thine infirmities.(i)

(i) Reader, seeing that the love of our precious and adorable Emanuel is so amazingly great and also unchangeable, let us, without ceasing address the throne of his mercy, that he would enable us to be followers of God as dear children, till we obtain the end of our faith, the salvation of our souls, and be admitted into his kingdom of glory, to praise redeeming love, and sing salyatin to God and the Lamb for ever and ever. Amen.

‘O my *Mansoul*, remember what my captains, my soldiers, and mine engines have done for thee. They have fought for thee, they have borne much at thy hand to do thee good, O *Mansoul*. Hadst thou not had them to help thee, *Diabolus* had certainly made a hand of thee. Nourish them therefore my *Mansoul*. When thou dost well they will be well; when thou dost ill, they will be ill, and sick and weak. Make not my captains sick, O *Mansoul*; for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O *Mansoul*. Nor must thou think always to live by sense, thou must live upon my word. Thou must believe, O my *Mansoul*, when I am for thee, that yet I love and bear thee upon mine heart for ever.

‘Remember therefore, O my *Mansoul*, that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee, O my *Mansoul*, now have I set my heart and love upon thee, watch: “Behold I lay none other burden upon thee than what thou hast already, hold fast till I come.” Rev. ii. 24.



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